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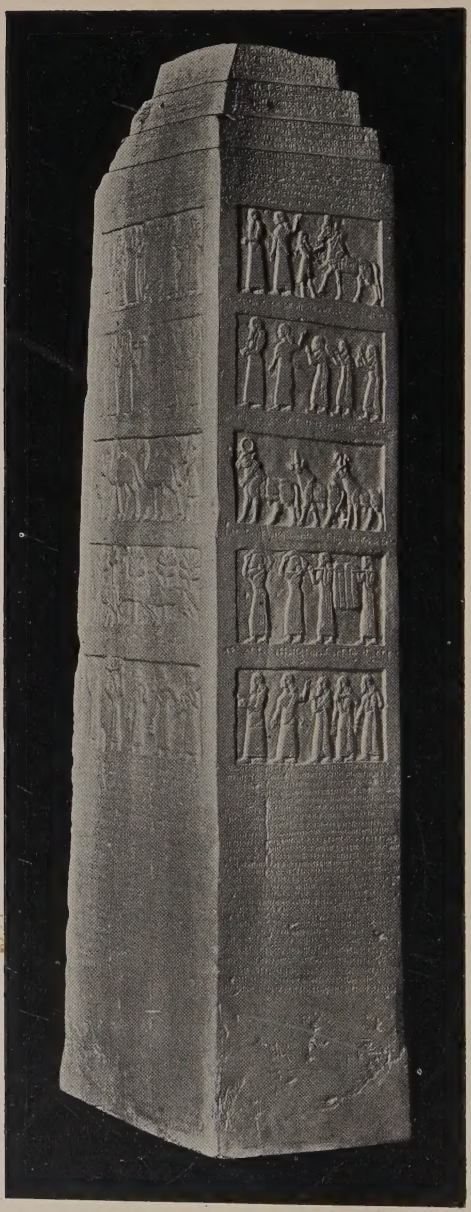

The Obelisk of Shalmanezer II., King of Assyria, B. C. 859.

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SEYMOUR EATON

POPULAR STUDIES OF ANCIENT PEOPLES

BABYLONIANS
ASSYRIANS
PHŒNICIANS
PERSIANS
GREEKS
MACEDONIANS
ROMANS
EGYPTIANS
CHINESE
ARYANS

THE MINNEAPOLIS JOURNAL EDITION

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THE DESIGN OF THESE STUDIES

THE modern mind is self-centred. It is prone to think that civilisation is wholly an affair of to-day—or at least of recent times. On the contrary, civilisation is a very old affair. And until after the invention of printing its development was by no means rapid. The civilisations of the great peoples of antiquity were quite comparable with the civilisations of peoples of much later times—even of times not far antecedent to our own.

The study of the civilisations of these ancient peoples—of their origin, their development, their eras of successful growth and prosperity, their decline and fall—is very interesting. For example, it shows how much like the life of an organic thing the life of a nation is; how it has its birth, its period of development and of maturity, and its death, just as any individual person. It leads one to believe that no people or nation can endure in its vigour forever—that Great Britain, France, Germany, Russia, even our own loved country, will each in time make its exit from the great stage of the world's successful activity. A somewhat saddening, but not altogether unsalutary, lesson.

Like the individual man, the nation that is wise will, by its judicious conduct, seek to prolong its vigour, seek to postpone its decline, to as distant a future as possible.

It is for those who wish to broaden their outlook by the acquisition of knowledge necessary to the consideration of

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questions such as the one just suggested, that the lessons in this book have been written. While thoroughly historical in matter and style of treatment the lessons are also thoroughly readable and popular. They dwell wholly on those things in ancient history that people of to-day are interested in, and they avoid confusing detail. The young men and young women who read them will be able to take a real part in the noble work of making more enduring the nation's stability. For by becoming acquainted with those great civilisations of the ancient world, which, though once vigorous and potent, have, through inherent weaknesses and defects, passed utterly away, they will have fitted themselves to judge properly of the civilisation of their own age, and, therefore, to do something toward controlling it and saving it from like weaknesses and defects.

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POPULAR STUDIES OF ANCIENT PEOPLES

I. THE BABYLONIANS

The Tigris-Euphrates Plain.

POPULAR STUDIES OF ANCIENT PEOPLES

THE BABYLONIANS

POPULAR HISTORICAL STUDY

1. THE TIGRIS-EUPHRATES PLAIN.

In what is now the south-eastern corner of Turkey-in-Asia, between Arabia on the west and Persia on the east, is a long, narrow river-plain, stretching from north-west to south-east. The rivers of this plain all unite to form one main river that empties into the Persian Gulf. Of the contributory rivers, two, the principal ones, are among the most famous rivers in the world's history. These are the *Tigris* and the *Euphrates*. The country lying between and south of these rivers in the lowest part of their course is very fertile, in fact, one of the most fertile countries in the world. This country, thousands of years ago, was the seat of a mighty and populous empire—thousands of years, indeed, before the birth of Christ. This empire was Babylonia, one of the oldest empires of the world of which we have any definite knowledge. To the north of Babylonia, occupying in small part a portion of the country lying between the Tigris and the Euphrates, but in large part a hilly or mountainous district to the east of the Tigris, is another fertile country known in ancient history as As-

syria. The beginning of Assyria was scarcely 2000 years before the Christian era, whereas Babylonia was in existence 4000 years before that date. But during its existence Assyria, like Babylonia, was the seat of a mighty and populous empire.

2. THE BABYLONIANS AND ASSYRIANS KINDRED PEOPLES.

THE Babylonians and the Assyrians were kindred peoples, and in origin essentially Semitic; that is to say, they were both of the same great division of humanity as the Hebrews, the Phœnicians, and the modern Arabians. But an earlier race had once inhabited their country, the Accad, Accadai, or *Accadians,* who were of Turanian stock, the stock from which the modern Finns, Lapps, Turks, and Magyars are derived. When the Semitic people we know as the Babylonians and Assyrians took possession of the lands of the Euphrates and the Tigris these Accadai were not driven out. Their literature, their customs, and their laws, were retained, so that in course of time it came to be that Babylonia and Assyria were much under the influence of a language that was a dead language, and had many laws and customs that once belonged to a people who had almost passed out of existence.

3. BABYLONIAN AND ASSYRIAN INTERNATIONAL CONFLICTS.

THE Babylonians were the elder, the Assyrians the younger family of these two great kindred peoples; in fact, the Assyrians were in the first place colonists that the Babylonians, when their own country was fully occupied, had sent out to take possession of the country to the north of them. But when the Assyrians were fully established,

and the Babylonians and the Assyrians were in fact two nations, the two peoples developed and multiplied and rose in influence and power contemporaneously. They had the same language, used the same characters for writing, followed the same social customs, and possessed almost the same religion. In fact, the civilisations of the two peoples were practically identical. But there was conflict almost constantly between them, sometimes the one, sometimes the other, being in the ascendancy, although on the whole the Assyrians had the better of the struggle. In the end, indeed, Babylonia became an Assyrian province. But when Assyria itself was finally subjugated, Babylonia rose a second time to be a great and powerful empire. Assyria, however, never enjoyed a second life.

4. THE CUNEIFORM INSCRIPTIONS OF BABYLONIA AND ASSYRIA.

Our accounts of the earlier Babylonian empire run, as we have said, as far back as 4000 years before Christ. Our information is derived principally from inscriptions that have been found in the ruins of ancient Babylonian cities. These inscriptions have been made the subject of scientific study, and can now be read with as much certainty as any ancient language. The characters used in the inscriptions are known as *"Cuneiform."* The appropriateness of the name lies in the fact that in the main the characters were "wedge-shaped" or "arrow-headed," the word "cuneiform" meaning "wedge-shaped." The cuneiform characters were originally "hieroglyphic" and "ideographic;" that is to say, they were originally figures of animals, plants and other objects that were used to symbolise certain ideas connected with religious worship. They were the invention of the ancient inhabitants of the Tigris-Euphrates country, the Accadai. When the Babylonians took possession of this country they adopted and greatly extended the

use of these hieroglyphic characters. They gradually employed the characters to represent not only ideas but sounds. Thus the characters came to be not merely ideographic, but phonetic, and in time almost wholly phonetic. Each character had a sound of its own to represent, just as the letters in our own alphabet have. (The sounds, however, were syllabic and not elementary.) But inasmuch as in the Accadai use each character was employed to represent several ideas, so in the Babylonian and Assyrian use each character came to represent several sounds. The

Babylonian Brick with Cuneiform Characters.

Babylonian cuneiform characters are therefore "polyphonous," or "many-sounded." But, nevertheless, their full use is now quite well understood, and all cuneiform inscriptions can be quite easily read. The characters, it should be said, were not originally cuneiform. They were, in fact, of all shapes, differing as the animals, plants, and

other objects they represented, differed. But to produce them it was usual to impress them upon tablets of clay by a metal instrument called a style or stylus, the clay being afterward hardened by drying or baking. The rapid use of the stylus, together with a tendency toward symbolism, caused the characters finally to become conventionalised into the wedge-shaped forms under which we now know them.

5. THE EARLIER AND LATER BABYLONIAN EMPIRES.

BABYLONIA, in the earliest times, was made up of a number of parts, each ruled over by its own prince or king. Very early, however (date unknown), the parts were all united under the power of a single ruler. For 300 years (2300 B. C.—2000 B. C.) Babylonia was under the rule of Elam, a neighbouring country to the east. About 1900 B. C. the colonisation of Assyria began. Assyria, once established, rapidly grew to be a rival of its parent state, and wars between the two states were almost constant. Sometimes Babylonia established a lordship over Assyria, but in 710 B. C., under *Sargon,* King of Assyria, a very powerful monarch, who had subdued Arabia, Egypt, Media, Armenia, and Israel, Babylon was reduced to an Assyrian province, although its final subjugation was not effected until a few years afterward (B. C. 683), under the celebrated Assyrian monarch *Sennacherib.* But less than one hundred years later the Babylonians, under *Nabopolassar,* and a neighbouring subject nation, the Medes, under *Cyaxares,* combined in a revolt against the Assyrian supremacy. The revolt was successful and Nineveh, the Assyrian capital, was taken and destroyed (B. C. 605?). After this victory over Assyria the Babylonians once more became the leading nation among the peoples of western Asia, although they had rivals in the Medes. *Nebuchadnezzar,* the son of Nabopolassar, ruling from B. C. 604 to

B. C. 561, possessed an empire of almost unexampled extent. On the shores of the Mediterranean he defeated Egypt, overran Judea and destroyed Jerusalem, and subdued Tyre and Phœnicia, and he also extended his dominions northward and eastward to the Armenian mountains. He made his capital city, Babylon, one of the wonders of the world. But his reign proved to be the zenith of Babylonian greatness, for after his death the kings who succeeded him were weak and incapable. In the meantime the Persians, under the celebrated *Cyrus,* had rapidly become a conquering people, and had absorbed the power of Media. So that, though the Babylonians formed an alliance with Crœsus, the King of Lydia (so famed for his wealth), Cyrus was able first to take Sardis, the capital of Lydia, and afterward (B. C. 538) to take Babylon, the capital city of Babylonia. Babylonia thereupon became a Persian province and its glory departed from it forever. Its last king was the *Belshazzar* of Scripture.

6. BABYLONIAN AND ASSYRIAN CIVILISATION CONTRASTED.

IN the account of the Assyrians which will be presented in our next lesson a short description will be given of Assyrian civilisation, arts, and social advancement, and this description may be taken generally as applying to the Babylonians. But there were differences. The Babylonians attached much greater importance to religious rites and ceremonies than the Assyrians, and paid greater care and attention to burial. It followed, therefore, that the art of Babylonia was largely religious; that of Assyria was almost wholly secular. In Babylonia the chief ruins are temples and tombs. In Assyria not a single tomb has been found, and Assyrian ruins are chiefly palaces and public buildings. The inscriptions found in Babylonia are concerned almost wholly with religious worship. In Assyria the inscriptions constitute a whole literature, and include,

besides hymns to the gods and mythological poems, epic poems, histories and works on chronology, astrology, law, and social customs. For example, a complete history of Assyria is to be found in these inscriptions almost from the very beginning. But a part of the differences between the civilisations of the two peoples was due to differences in their physical environment. While the Assyrians had stone in abundance, the Babylonians had to bring stone from a distance. On the other hand, while the Babylonians had an abundance of clay most suitable for brickmaking, tilemaking, and pottery, the Assyrians lacked this material. Assyrian buildings, therefore, especially in Nineveh, were built mainly of stone; Babylonian buildings were built almost wholly of brick. Similarly, Assyrian art embodied itself in sculpture; Babylonian art was manifested mostly in enamelled bricks, and tile, and painted plaster. Assyrian public buildings were remarkable for the imposing grandeur of their exteriors; Babylonian public buildings, on the contrary, were remarkable for the ornamentation of their interiors. In fine, severe simplicity, solidity, and the absence of colour were the characteristics of the handicraft of the Assyrians, and these characteristics were specially manifested in large and imposing palaces and colossal sculptures that have existed even to this day; with the Babylonians the chief characteristic of their handicraft was a delicacy and complexity of workmanship that had its completest manifestation in such arts as gem cutting, pottery, terra-cotta work, the making of textile fabrics, carpets, muslins, and the like, and in the making of gold and silver ornaments.

7. BABYLON, THE CAPITAL CITY OF BABYLONIA, ONE OF THE WONDERS OF THE WORLD.

BABYLON, the capital city of Babylonia, when rebuilt and beautified by Nebuchadnezzar, was one of the wonders of the world. It had been a large and splendid city in the

earlier empire of the Babylonians, but Sennacherib's army had razed it to the ground. He had, as he himself said, "pulled it down, digged it up, and burned it with fire, root and branch." Nebuchadnezzar's city was intended to be secure from such destruction. It was surrounded by a wall in the form of a perfect square, each side of which was fifteen miles long, and of such height and thickness that the measurements of it that have come down to us are almost incredible. According to Herodotus, its height was 335 feet and its thickness eighty-five feet. At all events the wall was broad enough to permit a four-horse chariot to turn round upon it. Upon the wall were 250 towers, and in the wall were 100 gates, all of brass, with brazen lintels and posts. Surrounding the wall on the outside was a moat, so wide and deep that the clay dug up to make it formed the bricks of the wall. Inside this outer wall were two other walls, but these were works of art as well as defence, and were faced with coloured brick, representing hunting scenes. The city was built on both sides of the Euphrates, and upon the banks of the river as it ran through the city were further walls, each of which had twenty-five gates opening in upon as many streets. A movable drawbridge built of stone crossed the river and united the two parts of the city. At each end of this bridge was a magnificent palace, one being the great palace of Nebuchadnezzar, called by him "The Admiration of Mankind." This palace was also surrounded by walls, the outermost of which was seven miles in circuit. Within this wall, again, were the celebrated "hanging gardens," a series of beautiful pleasure grounds containing trees and flowers, supported on arches, some of which were seventy-five feet high. Within the walls of the city, also, was the celebrated *"Temple of Bel,"* or "Tower of Babel," a pyramid of eight square stages, composed of brick, the lowest stage of which was over 200 yards each way. Upon the topmost of the stages was placed a golden image of Bel, forty feet high, besides many other colossal objects con-

nected with the worship of the god, all of solid gold. But, vast and well-walled as Babylon was, it proved to be an easy prey to Cyrus. The Persians, who, taught by Cyrus' skill, had become adepts in hydraulic engineering, diverted the course of the Euphrates, and were thus enabled to march along the dry river bed within the inclosure of the walls, and afterward to get into the city itself through one unguarded gate. By this conquest the beauty of Babylon was destroyed, and although its wealth and grandeur were at that time partially spared these also soon became the subject of further Persian spoliation, although for a time the Persian kings made Babylon their residence and might have been expected to take some pride in it. When *Alexander the Great* came to the city, in 331 B. C., the place was largely a mass of rubbish. Alexander had promised the inhabitants to rebuild the ruined temple of Bel, and with that intention had employed 10,000 workmen for two months to clear away the rubbish from its ruins. Vast as this labour was, however, it seemed to be but a beginning, and the work was stopped. Doubtless had Alexander lived he would have accomplished his purpose and perhaps have made Babylon his imperial city. But his death (B. C. 323) destroyed the chances of Babylon's resuscitation forever.

WITHDRAWN

ADDITIONAL POPULAR STUDIES

SELECTED

THE ANTIQUITY AND PERFECTION OF THE CIVILISATION OF THE BABYLONIANS.

The inhabitants of Babylonia always mainly consisted of two classes, the agricultural population and dwellers in towns on one side, and the wandering pastoral, tent-dwelling tribes on the other. The greatest feature of the country was its agriculture, which was mainly carried on through artificial irrigation, the whole country being intersected with canals, some of them navigable and of great size, their banks in some places being from twenty to thirty feet high. The long deserted lines of mounds, which even now exist in hundreds, marking the lines of these artificial rivers, form far more remarkable objects than the ruined cities and palaces. Once these channels teemed with life and industry, and were lined with cities containing thousands of people; now they are an arid desert waste, supporting only a few wandering tribes of Arabs. Babylonia is without doubt the oldest civilised country in Asia, and even outside of that continent only Egypt can rival it in this respect; but the history of Babylonia has an interest beyond that of Egypt, on account of its more intimate connection with the origin of our own civilisation; Babylonia was the centre from which civilisation spread into Assyria, from thence to Asia Minor and Phœnicia, from these to Greece and Rome, and from Rome to modern Europe.

Our astronomical system came originally from the plains of Chaldæa. The Babylonians divided the face of the heavens into constellations of stars, and named these after their supposed influence, or from their resemblance to various fantastic forms.

Mathematics, measures of time and capacity, weights and scales, laws and government, and everything known in ancient times, received study and attention, while the arts of building, sculpture, painting, gem-engraving, metal-work, weaving, and many others made proportionate progress.—George Smith (*of the Department of Oriental Antiquities, British Museum*), *in "Ancient History from the Monuments—The History of Babylon." Edited by Professor A. H. Sayce.*

THE CITY OF BABYLON AS DESCRIBED BY ANCIENT WRITERS.[1]

Babylon formed an exact square, each of the sides being 120 furlongs (15 miles) in length, and its whole circuit 480 furlongs, or 20 leagues. Its walls were 87 feet in thickness, so that several chariots could run abreast along their summit, and they were reared to the height of 350 feet. The vast ditch which encompassed the walls had furnished the materials for the large bricks of which they were composed, and which also formed the lining of the ditch. The layers of brick were cemented with bitumen, abundantly supplied by the pits in the neighbourhood. Twenty-five gates of brass on each of the four sides formed the approaches to a corresponding number of streets intersecting one another at right angles, each street being 15 miles in length and 150 feet in width. To complete the internal arrangements, four other streets, with houses only

[1] The description given here is substantially that which has come down to us from Herodotus and other ancient writers.

on one side, the ramparts being on the other, were added, each being 200 feet in length. By this precise regularity of arrangement, Babylon was divided into 676 squares, each square being two miles and a quarter in circuit. The houses were very lofty, being carried to the height of three or four stories; but the width of the streets, and the open courts and gardens within hollow squares, must have produced a perfect ventilation and a healthy openness that form a strange contrast to the cramped, irregular, and unhealthy streets in some of the most refined and civilised of modern cities, even in our own country. It is probable that the streets nearest the walls were devoted to mercantile affairs and to the preservation of stores, while those nearer the centre formed the residences of the higher classes. The Euphrates intersected the city from north to south, and over it was erected a magnificent bridge, about a furlong in length, and 60 feet in width. At its extremities were two palaces, the old palace on the eastern side of the river, the new one on the western. Near the old palace stood the temple of Belus.—Theodore Alois Buckley, *in "The Great Cities of the Ancient World in their Glory and their Desolation."*

THE CITY OF BABYLON AS KNOWN TO MODERN SCHOLARSHIP.

In all Nebuchadrezzar's[1] inscriptions that have been found—and we have a great many—he especially glories in his constructions. He seems to have repaired almost every great temple in the land and built not a few new ones. From the detailed account he gives of the condition in which he found the "Temple of the Seven Spheres" at Borsip and of the work he did there, it is evident that he considers the completion and adornment of this his patron's

[1] Nebuchadrezzar is the Biblical Nebuchadnezzar.

[Ziggurat] tower and shrine (temple of Nebo) as one of his best claims to fame and the favour of the gods. But what he did at Babylon not only surpasses all his other works, but eclipses those of all former kings, even those of Sargon, not so much in splendour as in the vastness and originality of his conceptions—an originality due probably to that besetting idea of coupling adornment with military requirements which consistently underlies most of the public works he undertook. In this, however, he appears to have followed a line traced out first by his father. Of some of his greatest constructions,—such as the new palace, the great city walls, and the embankments of the Euphrates,—he especially mentions that they were begun by Nabopolassar, but left unfinished at his death. Babylon, sacked once by Sennacherib, then rebuilt by Esarhaddon, had gone through a conflagration when besieged and taken by Asshurbanipal, and must have been in a sad condition when the Chaldean usurper made it once more the seat of empire. Hence, perhaps, the thought of reconstructing it in such a manner as would make it a capital not only in size and magnificence, but in strength; it was to be at once the queen of cities and the most impregnable of fortresses.

The last time that Babylon had been taken it had been reduced by famine. This was the first contingency to be guarded against. For this purpose the city was to be protected by a double enclosure of mighty walls, the inner one skirting its outlines narrowly, while the outer was moved to such a distance as to enfold a large portion of the land, which was to be cultivated so that the capital could raise enough grain and fodder for its own consumption. This vast space also would serve to shelter the population of the surrounding villages in case of an invasion. It has not been possible to trace the line of this outer wall, nor consequently to determine how many square miles it protected, and the reports of ancient writers are somewhat conflicting, as none of them, of course, took exact scientific measurements after the manner of our modern surveyors.

Herodotus gives the circumference as somewhat over 50 English miles. A large figure certainly. But it has been observed that it scarcely surpasses that yielded by the circumvallation of Paris; and besides the arable and pasture land, it must have embraced suburbs, not impossibly Borsip itself, which was also well fortified at the same time. This is the highest estimate. The lowest (and later) gives 40 miles. The external rampart was protected on the outside by a wide and deep moat, which at the same time had supplied the material for the wall. In mentioning it Herodotus stops to give a very faithful and vivid account of the local mode of construction, now so familiar to us, but which, when described to him, seems to have considerably astonished him:

"And here I may not omit to tell the use to which the mould dug out of the great moat was turned, nor the manner wherein the wall was wrought. As fast as they dug the moat, the soil which they got from the cutting was made into bricks, and when a sufficient number were completed, they baked the bricks in kilns. Then they set to building and began with bricking the borders of the moat, after which they proceeded to construct the wall itself, using throughout for their cement hot bitumen, and interposing a layer of wattled reeds at every thirtieth course of the bricks."

The reports about the height and thickness of this celebrated wall vary still more considerably. Herodotus says it was 350 feet high (apparently including the height of the towers, which were built at regular intervals on the top of it), with a thickness of 75 feet. Now, no effort of imagination, even with the knowledge that the walls of Babylon were numbered among the "Seven Wonders of the World," can well make us realise a city wall, nigh on fifty miles long, surpassing in height the extreme height of St. Paul's of London. The estimates of later writers range

all the way between that exorbitant figure and that of 75 feet,—very possibly too moderate. For the fact remains undisputed that the external rampart was stupendous both in height and in thickness; that towers were built on the top of it, on the edges, two facing each other, and that there remained room between for a four-horsed chariot to turn. And the contemporary Hebrew prophet, Jeremiah, speaks of Babylon as "mounting up to heaven," of "the broad walls of Babylon" and her "high gates." Of these there were a hundred in the circuit of the wall, according to Herodotus, "and they were all of brass, with brazen lintels and side-posts." [1]

This outer wall Herodotus calls "the main defence of the city." The second, or inner wall he describes as being "of less thickness than the first, but very little inferior to it in strength." Then there were the walls which enclosed the two royal palaces, the old one on the right bank of the Euphrates, and the new one on the left,—and made of each a respectable fortress; for it was part of the plan of reconstruction that the city should be extended across the river, to gain a firmer seat and full control of this all-important thoroughfare; and an entire new quarter was built on the left bank around the new and magnificent palace. And as it was desirable, both for convenience and defence, that the two sides should be united by permanent means of communication, Nebuchadrezzar built a great bridge, but so that it could be kept open or shut off at will, as a further safeguard against surprises. This was effected by means of platforms made of beams and planks, which were laid from pier to pier in the daytime, and removed for the night. Of course one solitary bridge could not suffice for the traffic of a population which cannot have been under half a million, and the river was gay with hundreds of boats and barges darting with their load of passengers from bank to bank, or gliding down the current, or working against it. There were many landing-places, but no

1 Probably cased with worked brass.

quays or broad paved walks bordered with handsome buildings, such as in our ideas appear as the necessary accompaniment of a beautiful river in a great city. The Euphrates flowed along, imprisoned between a double wall of burnt brick like the others, which followed its course on either bank and close to the edge from end to end of the city. Only where the streets abutted on the river—and these were disposed at regular intervals, in straight lines and at right angles—there were low gates to allow pedestrians to descend to the landing-places. The general effect must have been peculiar and rather gloomy.—ZÉNAÏDE A. RAGOZIN, *in "The Story of Media, Babylon, and Persia," in "The Story of the Nations" Series (slightly condensed).*

SOME GLIMPSES INTO THE LIFE OF THE BABYLONIANS. THEIR ANNUAL MATRIMONIAL AUCTION.

BABYLON, like the great cities of Assyria, has survived only in the ruins of her principal public or royal buildings. Of her streets, squares, private dwellings, we vainly seek a trace. We only know from Herodotus that the streets all ran in straight lines, not only those parallel to the rivers, but also the "cross streets which lead down to the waterside," where they ended in the low gate already mentioned.[1] The same traveller describes the houses as being mostly three or four stories high. It is probable that our curiosity on many points will never be satisfied, and until quite lately we knew scarcely more of the Babylonians' private life than of that of their northern neighbours. In fact, for a long time we had to be content with scraps of information from Greek sources, like the following, from Herodotus:

"The dress of the Babylonians is a linen tunic reaching to the feet, and above it another tunic made of wool, be-

[1] See previous extract.

sides which they have a short white cloak thrown around them, and shoes of a peculiar fashion. . . . They have long hair, wear turbans, and anoint their whole body with perfumes. Every one carries a seal, and a walking-stick, carved at the top into the form of an apple, a rose, a lily, an eagle, for it is not their habit to use a stick without an ornament."

This description, superficial as it is, and bearing on the merely outer traits which would naturally strike a foreigner, contains two details which guarantee its faithfulness, being amply corroborated by modern discoveries; in the seals which every one carries, we recognise the familiar seal-cylinders, the general use of which accounts for the enormous number of specimens which have been found, amounting to several thousands, scattered in various collections, public and private, that of the British Museum alone counting over six hundred. As to the ornamental knobs of the walking-sticks, such articles are often found in the ruins. . . . He also notes some of the more remarkable customs of those which would be sure to strike a traveller or be pointed out to him, even without his knowing a word of the language. Such is the custom of laying people in the street when they were very ill, for the passers-by to advise them on their case; also that of holding a matrimonial auction once a year,—a sort of fair, at which, marriageable girls being collected in one place, the men assembled to inspect them, forming a circle around them. Then a herald or public crier called their names and offered them for sale, one by one, to the highest bidder. The most beautiful came first, as they, of course, fetched the highest prices. When all the pretty girls were disposed of, the plain ones had their turn; but for them the proceeding was reversed, marriage portions being offered with them. The herald began with the most homely one, asking who would take her with the smallest dowry. She was knocked down to the man who contented himself with the lowest

sum. The marriage-portions were furnished out of the money paid for the beautiful damsels, and thus "the fairer maidens portioned out the uglier," remarks Herodotus, who thinks the whole arrangement a wise and admirable one.—Zénaïde A. Ragozin.

THE RELIGION OF THE BABYLONIANS. THEIR CHARACTER. THEIR WRITING.

In spite of the skill and knowledge of the Babylonians, and their wonderful progress in arts and sciences, they had a religion of the lowest and most degrading kind. True insight into natural phenomena was prevented, and progress beyond the surface of things stopped, by a religion which had a multitude of gods, who were supposed to bring about in an irregular and capricious manner all the changes in nature and all the misfortunes which happened to the people; thus foresight and medicine were neglected, and unavailing prayers and useless sacrifices offered to propitiate the deities who were imagined to hold the destiny of the human race in their hands.

In the hands of some of the nobler poets of the Babylonians their mythology received a polish and finish, and was woven together into such graceful mythical forms that their works may compare with those of Greece and Rome; but among the bulk of the people a low and sensual view was taken of all these matters, and their worship was nothing better than an adoration of stocks and stones.

The Babylonians were essentially a peaceful race. War was seldom indulged in by them, except it was forced upon them, either by their political position or through the action of states outside their own borders. Only once in their history are they known to have made a great empire, and that was in the time of Nebuchadnezzar.

The wonderful system of writing, called, from the shape

of the characters, cuneiform, or wedge-shaped, was invented by the original Turanian inhabitants of Babylonia.

SMITH AND SAYCE.

THE INTELLECTUAL ABILITY OF THE BABYLONIANS. THEIR DEVOTION TO ASTROLOGY.

AMONG the moral and mental characteristics of the Babylonians, the first place is due to their intellectual ability. Inheriting a legacy of scientific knowledge, astronomical and arithmetical, from the Proto-Chaldæans, they seem to have not only maintained but considerably advanced these sciences by their own efforts. Their "wisdom and learning" are celebrated by the Jewish prophets Isaiah, Jeremiah, and Daniel; the Father of History records their valuable inventions; and an Aristotle was not ashamed to be beholden to them for scientific data. They were good observers of astronomical phenomena, careful recorders of such observations, and mathematicians of no small repute. Unfortunately they mixed with their really scientific studies those occult pursuits which, in ages and countries where the limits of true science are not known, are always apt to seduce students from the right path, having attractions against which few men are proof, so long as it is believed that they can really accomplish the end that they propose to themselves. The Babylonians were astrologers no less than astronomers; they professed to cast nativities, to expound dreams, and to foretell events by means of the stars; and though there were always a certain number who kept within the legitimate bounds of science and repudiated the astrological pretentions of their brethren, yet on the whole it must be allowed that their astronomy was fatally tinged with a mystic and unscientific element.—GEORGE RAWLINSON, M.A. (*Camden Professor of Ancient History in the University of Oxford*), *in "The Five*

Great Monarchies of the Ancient Eastern World; or The History, Geography, and Antiquities of Chaldæa, Assyria, Babylon, Media, and Persia, Collected and Illustrated from Ancient and Modern Sources."

THE AVARICE OF THE BABYLONIANS AND ITS EVIL RESULTS.

The trading spirit which was thus strongly developed in the Babylonian people, led naturally to the two somewhat opposite vices of avarice and over-luxuriousness. Not contented with honourable gains, the Babylonians "coveted an evil covetousness," as we learn both from Habakkuk and Jeremiah.[1] The "shameful custom" mentioned by Herodotus, which required as a religious duty that every Babylonian woman, rich or poor, highborn or humble, should once in her life prostitute herself in the Temple of Beltis, was probably based on the desire of attracting strangers to the capital, who would either bring with them valuable commodities or purchase the productions of the country. The public auction of marriageable virgins had most likely a similar intention. If we may believe Curtius, strangers might at any time purchase the gratification of any passion they might feel, from the avarice of parents or husbands.

RAWLINSON.

THE LUXURIOUSNESS OF THE BABYLONIANS.

The luxury of the Babylonians is a constant theme with both sacred and profane writers. The "daughter of the Chaldæans" was "tender and delicate," "given to pleas-

[1] *Hab.* ii, 9; *Jer.* li, 13.

ures," apt to "dwell carelessly."[1] Her young men made themselves "as princes to look at—exceeding in dyed attire upon their heads"[2]—painting their faces, wearing earrings, and clothing themselves in robes of soft and rich material. Extensive polygamy prevailed. The pleasures of the table were carried to excess. Drunkenness was common. Rich unguents were invented. The tables groaned under the weight of gold and silver plate. In every possible way the Babylonians practised luxuriousness of living, and in respect of softness and self-indulgence they certainly did not fall short of any nation of antiquity.

RAWLINSON.

THE BRAVERY AND FIERCENESS OF THE BABYLONIANS IN WAR.

THERE was, however, a harder and sterner side to the Babylonian character. Despite their love of luxury, they were at all times brave and skilful in war; and during the period of their greatest strength, they were one of the most formidable of all the nations of the East. Habakkuk describes them, drawing evidently from the life, as "bitter and hasty," and again as "terrible and dreadful—their horses' hoofs swifter than the leopard's, and more fierce than the evening wolves."[3] Hence they "smote the people in wrath with a continual stroke"[4]—they "made the earth to tremble, and did shake kingdoms"[5]—they carried all before them in their great enterprises, seldom allowing themselves to be foiled by resistance, or turned from their course by pity. Exercised for centuries in long and fierce wars with the well-armed and well-disciplined Assyrians, they were no sooner quit of this enemy and able to take an aggressive attitude, than they showed themselves no unworthy successors of that long-dominant nation, so

[1] *Is.* lxvii, 1, 8. [2] *Ezek.* xxiii, 15. [3] *Hab.* i, 6–8.
[4] *Is.* xiv, 6. [5] *Is.* xiv, 16.

far as energy, valour, and military skill constitute desert. They carried their victorious arms from the shores of the Persian Gulf to the banks of the Nile; wherever they went they rapidly established their power, crushing all resistance, and fully meriting the remarkable title, which they seem to have received from some of those who had felt their attacks, of "the hammer of the whole earth."[1]

RAWLINSON.

THE PRIDE OF THE BABYLONIANS.

IT is scarcely necessary to add that the Babylonians were a proud people. Pride is unfortunately the invariable accompaniment of success, in the nation, if not in the individual; and the sudden elevation of Babylon from a subject to a dominant power must have been peculiarly trying, more especially to the Oriental temperament. The spirit which culminated in Nebuchadnezzar, when, walking in the palace of his kingdom, and surveying the magnificent buildings which he had raised on every side from the plunder of the conquered nations and by the labour of their captive bands, he exclaimed—"Is not this great Babylon which I have built by the might of my power and for the honour of my majesty?"[2]—was rife in the people generally, who, naturally enough, believed themselves superior to every other nation upon the earth. "I am, and there is none else beside me," was the thought, if not the speech, of the people, whose arrogancy was perhaps somewhat less offensive than that of the Assyrians, but was quite as intense and as deep-seated.—RAWLINSON.

THE RELIGIOUSNESS OF THE BABYLONIANS.

THE Babylonians, notwithstanding their pride, their cruelty, their covetousness, and their love of luxury, must

[1] *Jer.* i, 23. [2] *Dan.* iv, 30.

be pronounced to have been, according to their lights, a religious people. The temple in Babylonia is not a mere adjunct of the palace, but has almost the same pre-eminence over other buildings which it claims in Egypt. The vast mass of the Birs-i-Nimrud is sufficient to show that an enormous amount of labour was expended in the erection of sacred edifices; and the costly ornamentation lavished on such buildings is even more remarkable than their size. Vast sums were also expended on images of the gods, necessary adjuncts of the religion; and the whole paraphernalia of worship exhibited a rare splendour and magnificence. The monarchs were devout worshippers of the various deities, and gave much of their attention to the building and repair of temples, the erection of images, and the like. They bestowed on their children names indicative of religious feeling, and implying real faith in the power of the gods to protect their votaries. The people generally affected similar names—names containing, in almost every case, a god's name, as one of their elements. The seals or signets which formed almost a necessary part of each man's costume, were, except in rare instances, of a religious character. Even in banquets, where we might have expected that thoughts of religion would be laid aside, it seems to have been the practice during the drinking to rehearse the praises of the deities.[1]—RAWLINSON.

THE COMMERCIAL HONESTY OF THE BABYLONIANS.

WE are told by Nicolas of Damascus that the Babylonians cultivated two virtues especially, honesty and calmness. Honesty is the natural—almost the necessary—virtue of traders, who soon find that it is the best policy to be fair and just in their dealings. We may well believe that this intelligent people had the wisdom to see their true interests, and to understand that trade can never prosper unless con-

[1] *Dan.* v, 4.

ducted with integrity and straightforwardness. The very fact that their trade did prosper, that their goods were everywhere in request, is sufficient proof of their commercial honesty, and of their superiority to those tricks which speedily ruin a commerce.—RAWLINSON.

THE UNDOUBTED GREATNESS OF THE CITY OF BABYLON.

BABYLON was probably the largest and most magnificent city of the ancient world. A dim tradition current in the East gave, it is true, a greater extent, if not a greater splendour, to the metropolis of Assyria; but this tradition first appears in ages long subsequent to the complete destruction of the more northern city; and it is contradicted by the testimony of facts. The walls of Nineveh have been completely traced, and indicate a city three miles in length, by less than a mile and a half in breadth, containing an area of about eighteen hundred English acres. Of this area less than one tenth is occupied by ruins of any pretension. On the admitted site of Babylon striking masses of ruin cover a space considerably larger than that which at Nineveh constitutes the whole area of the town. Beyond this space in every direction, north, east, south, and west, are detached mounds indicating the former existence of edifices of some size, while the intermediate ground between these mounds and the main ruins shows distinct traces of its having been built upon in former days.

RAWLINSON.

THE BUILDINGS OF BABYLON. THE TEMPLES, THE "HANGING GARDENS," THE WALLS.

THE most remarkable buildings which Babylon contained were the two palaces, one on either side of the river, and

the great temple of Belus. Herodotus describes the great temple as contained within a square enclosure, two stades (nearly a quarter of a mile) both in length and breadth. Its chief feature was the Ziggurat, or tower, a huge solid mass of brick-work, built (like all Babylonian temple-towers) in stages, square being placed on square, and a sort of rude pyramid being thus formed, at the top of which was the main shrine of the god. The basement platform of the Belus tower was, Herodotus tells us, a stade, or rather more than 200 yards, each way. The number of stages was eight. The ascent to the highest stage, which contained the shrine of the god, was on the outside, and consisted either of steps, or of an inclined plane, carried round the four sides of the building, and in this way conducting to the top. According to Strabo the tower was a stade (606 feet, 9 inches) in height; but this estimate, if it is anything more than a conjecture, must represent rather the length of the winding ascent than the real altitude of the building. The great pyramid itself was only 480 feet high; and it is very questionable whether any Babylonian building ever equalled it. About half-way up the ascent was a resting-place with seats, where persons commonly sat a while on their way to the summit. The shrine which crowned the edifice was large and rich. In the time of Herodotus it contained no image, but only a golden table and a large couch, covered with a handsome drapery. This, however, was after the Persian conquest and the plunder of its principal treasures. Previously, if we may believe Diodorus, the shrine was occupied by three colossal images of gold—one of Bel, one of Beltis, and a third of Rhea or Ishtar. Before the image of Beltis were two golden lions, and near them two enormous serpents of silver, each thirty talents in weight. The golden table —40 feet long and 15 broad—was in front of these statues; and upon it stood two huge drinking-cups, of the same weight as the serpents. The shrine also contained two enormous censers, and three golden bowls, one for each of the three deities.

At the base of the tower was a second shrine or chapel, which in the time of Herodotus contained a sitting image of Bel, made of gold, with a golden table in front of it, and a stand for the image, of the same precious metal. Here, too, Persian avarice had been busy; for anciently this shrine had possessed a second statue, which was a human figure twelve cubits high, made of solid gold. The shrine was also rich in private offerings. Outside the building, but within the sacred enclosure, were two altars, a smaller one of gold, on which it was customary to offer sucklings, and a larger one, probably of stone, where the worshippers sacrificed full-grown victims.

The great palace was a building of still larger dimensions than the great temple. According to Diodorus, it was situated within a triple enclosure, the innermost wall being 20 stades, the second 40 stades, and the outermost 60 stades (nearly seven miles), in circumference. The outer wall was built entirely of plain baked brick. The middle and inner walls were of the same material fronted with enamelled bricks, representing hunting-scenes. The figures, according to this author, were larger than the life, and consisted chiefly of a great variety of animal forms. There were not wanting, however, a certain number of human forms to enliven the scene; and among these were two—a man thrusting his spear through a lion, and a woman on horseback, aiming at a leopard with her javelin—which the later Greeks believed to represent the mythic Ninus and Semiramis. Of the character of the apartments we hear nothing; but we are told that the palace had three gates, two of which were of bronze, and that these had to be opened and shut by a machine.

But the main glory of the palace was its pleasure-ground —the "Hanging Gardens," which the Greeks regarded as one of the seven wonders of the world. This extraordinary construction, which owed its erection to the whim of a woman, was a square, each side of which measured 400 Greek feet. It was supported upon several tiers of open arches, built one over the other, like the walls of a classic

theatre, and sustaining at each stage, or story, a solid platform, from which the piers of the next tier of arches rose. The building towered into the air to the height of at least 75 feet, and was covered at the top with a great mass of earth, in which there grew not merely flowers and shrubs, but trees also of the largest size. Water was supplied from the Euphrates through pipes, and was raised (it is said) by a screw working on the principle of Archimedes. To prevent the moisture from penetrating into the brick-work and gradually destroying the building, there were interposed between the bricks and the mass of soil, first a layer of reeds mixed with bitumen, then a double layer of burnt brick cemented with gypsum, and thirdly a coating of sheet lead. The ascent to the garden was by steps. On the way up, among the arches which sustained the building, were stately apartments, which must have been pleasant from their coolness. There was also a chamber within the structure containing the machinery by which the water was raised.

Of the smaller palace, which was opposite to the larger one on the other side the river, but few details have come down to us. Like the large palace, it was guarded by a triple enclosure, the entire circuit of which measured (it is said) 30 stades. It contained a number of bronze statues, which the Greeks believed to represent the god Belus, and the sovereigns Ninus and Semiramis, together with their officers. The walls were covered with battle-scenes and hunting-scenes, vividly represented by means of bricks painted and enamelled.

Such was the general character of the town and its chief edifices, if we may believe the descriptions of eye-witnesses. The walls which enclosed and guarded the whole —or which, perhaps, one should rather say, guarded the district within which Babylon was placed, were of great extent. Like the "Hanging Gardens," they were included among the "world's seven wonders," and according to every account given of them their magnitude and construction were remarkable.—RAWLINSON.

THE GREATNESS AND BARBARIC MAGNIFICENCE OF BABYLONIAN ARCHITECTURE.

There can be no doubt that the general effect of the more ambitious efforts of the Babylonian architects was grand and imposing. Even now, in their desolation and ruin, their great size renders them impressive; and there are times and states of atmosphere under which they fill the beholder with a sort of admiring awe, akin to the feeling which is called forth by the contemplation of the great works of nature. Rude and inartificial in their idea and general construction, without architectural embellishment, without variety, without any beauty of form, they yet effect men by their mere mass, producing a direct impression of sublimity, and at the same time arousing a sentiment of wonder at the indomitable perseverance which from materials so unpromising could produce such gigantic results. In their original condition, when they were adorned with colour, with a lavish display of the precious metals, with pictured representations of human life, and perhaps with statuary of a rough kind, they must have added to the impression produced by size a sense of richness and barbaric magnificence. The African spirit, which loves gaudy hues and costly ornament, was still strong among the Babylonians, even after they had been Semitized; and by the side of Assyria, her colder and more correct northern sister, Babylonia showed herself a true child of the south—rich, glowing, careless of the laws of taste, bent on provoking admiration by the dazzling brilliancy of her appearance.

Rawlinson.

THE ENAMELLED BRICKWORK OF THE BABYLONIANS.

It is probable that the most elaborate and most artistic of the Babylonian works of art were of a kind which has almost wholly perished. What bas-relief was to the Assyr-

ian, what painting is to moderns, that enamelling upon brick appears to have been to the people of Babylon. The mimetic power, which delights in representing to itself the forms and actions of men, found a vent in this curious by-way of the graphic art; and "the images of the Chaldæans, portrayed upon the wall, with vermilion,"[1] and other hues formed the favourite adornment of palaces and public buildings, at once employing the artist, gratifying the taste of the native connoisseur, and attracting the admiration of the foreigner.—RAWLINSON.

THE COLOURS AND THE LIGHT AND SHADE OF BABYLONIAN ARTISTS.

THE tints chiefly employed by the Babylonians in their coloured representations were white, blue, yellow, brown, and black. The blue was of different shades, sometimes bright and deep, sometimes exceedingly pale. The yellow was somewhat dull, resembling our yellow ochre. The brown was this same hue darkened. In comparatively rare instances the Babylonians made use of a red, which they probably obtained with some difficulty. Objects were coloured, as nearly as possible, according to their natural tints—water a light blue, ground yellow, the shafts of spears black, lions a tawny brown, etc. No attempt was made to shade the figures or the landscape, much less to produce any general effect by means of chiaro-oscuro; but the artist trusted for his effect to a careful delineation of forms, and a judicious arrangement of simple hues.

RAWLINSON.

THE MAGNIFYING-GLASSES OF THE BABYLONIANS.

THE extreme minuteness of the work in some of the Babylonian seals and gems raises a suspicion that they must

[1] *Ezek.* xxiii, 14.

have been engraved by the help of a powerful magnifying-glass. A lens has been found in Assyria; and there is much reason to believe that the convenience was at least as well known in the lower country. Glass was certainly in use, and was cut into such shapes as were required. It is at any rate exceedingly likely that magnifying-glasses, which were undoubtedly known to the Greeks in the time of Aristophanes, were employed by the artisans of Babylon during the most flourishing period of the empire.

RAWLINSON.

THE ASTRONOMICAL KNOWLEDGE OF THE BABYLONIANS.

ON the broad, flat plains of Chaldæa, where the entire celestial hemisphere is continually visible to every eye, and the clear transparent atmosphere shows night after night the heavens gemmed with countless stars, each shining with a brilliancy unknown in our moist northern climes, the attention of man was naturally turned earlier than elsewhere to these luminous bodies, and attempts were made to grasp, and reduce to scientific form, the array of facts which nature presented to the eye in a confused and tangled mass. It required no very long course of observation to acquaint men with a truth, which at first sight none would have suspected—namely, that the luminous points whereof the sky was full were of two kinds, some always maintaining the same position relatively to one another, while others were constantly changing their places, and as it were wandering about the sky. It is certain that the Babylonians at a very early date distinguished from the fixed stars those remarkable five, which, from their wandering propensities, the Greeks called the "planets," and which are the only erratic stars that the naked eye, or that even the telescope, except at a very high power, can discern.

RAWLINSON.

THE BABYLONIANS' POSSIBLE KNOWLEDGE OF THE TELESCOPE.

It has generally been assumed that the Babylonians were wholly ignorant of the telescope. But if the satellites of Saturn are really mentioned, as it is thought that they are upon some of the tablets, it will follow—strange as it may seem to us—that the Babylonians possessed optical instruments of the nature of telescopes, since it is impossible, even in the clear and vapourless sky of Chaldæa, to discern the faint moons of that distant planet without lenses. A lens, it must be remembered, with a fair magnifying power, has been discovered among the Mesopotamian ruins. A people ingenious enough to discover the magnifying-glass would be naturally led on to the invention of its opposite. When once lenses of the two contrary kinds existed, the elements of a telescope were in being. We could not assume from these data that the discovery was made; but, if it shall ultimately be substantiated that bodies invisible to the naked eye were observed by the Babylonians, we need feel no difficulty in ascribing to them the possession of some telescopic instrument.—Rawlinson.

THE BABYLONIANS' OBJECT IN THE PURSUIT OF ASTRONOMY.

The astronomical zeal of the Babylonians was in general, it must be confessed, no simple and pure love of an abstract science. A school of pure astronomers existed among them; but the bulk of those who engaged in the study undoubtedly pursued it in the belief that the heavenly bodies had a mysterious influence, not only upon the seasons, but upon the lives and actions of men—an influence which it was possible to discover and to foretell by prolonged and careful observation. The ancient

writers, Biblical and other, state this fact in the strongest way; and the extant astronomical remains distinctly confirm it. The great majority of the tablets are of an astrological character, recording the supposed influence of the heavenly bodies singly, in conjunction, or in opposition, upon all sublunary affairs, from the fate of empires to the washing of hands or the paring of nails. The modern prophetical almanac is the legitimate descendant and the sufficient representative of the ancient Chaldee Ephemeris, which was just as silly, just as pretentious, and just as worthless.—RAWLINSON.

COMMERCE, DOMESTIC AND FOREIGN, AMONG THE BABYLONIANS.

THE mass of the people in Babylonia were employed in the two pursuits of commerce and agriculture. The commerce was both foreign and domestic. Great numbers of the Babylonians were engaged in the manufacture of those textile fabrics, particularly carpets and muslins, which Babylonia produced not only for her own use, but also for the consumption of foreign countries. Many more must have been employed as lapidaries in the execution of those delicate engravings on hard stone, wherewith the seal, which every Babylonian carried, was as a matter of course adorned. The ordinary trades and handicrafts practised in the East no doubt flourished in the country. A brisk import and export trade was constantly kept up, and promoted a healthful activity throughout the entire body politic. Babylonia is called "a land of traffic" by Ezekiel, and Babylon "a city of merchants." Isaiah says that "the cry of the Chaldæans" was "in their ships." The monuments show that from very early times the people of the low country on the borders of the Persian Gulf were addicted to maritime pursuits, and navigated the gulf freely, if they

did not even venture on the open ocean. And Æschylus is a witness that the nautical character still attached to the people after their conquest by the Persians; for he calls the Babylonians in the army of Xerxes "navigators of ships."

The Babylonian import trade, so far as it was carried on by themselves, seems to have been chiefly with Arabia, with the islands in the Persian Gulf, and directly or indirectly with India. From Arabia they must have imported the frankincense which they used largely in their religious ceremonies; from the Persian Gulf they appear to have derived pearls, cotton, and wood for walking-sticks; from India they obtained dogs and several kinds of gems. If we may believe Strabo, they had a colony called Gerrha, most favourably situated on the Arabian coast of the gulf, which was a great emporium, and conducted not only the trade between Babylonia and the regions to the south, but also that which passed through Babylonia into the more northern districts. The products of the various countries of Western Asia flowed into Babylonia down the courses of the rivers. From Armenia, or rather Upper Mesopotamia, came wine, gems, emery, and perhaps stone for building; from Phœnicia, by way of Palmyra and Thapsacus, came tin, perhaps copper, probably musical instruments, and other objects of luxury; from Media and the countries towards the east came fine wool, lapis-lazuli, perhaps silk, and probably gold and ivory.—RAWLINSON.

THE SOCIAL STATUS OF WOMEN AMONG THE BABYLONIANS.

THE seclusion of women seems scarcely to have been practised in Babylonia with as much strictness as in most Oriental countries. The two peculiar customs on which Herodotus descants at length—the public auction of the

marriageable virgins in all the towns of the empire, and the religious prostitution authorised in the worship of Beltis—were wholly incompatible with the restraints to which the sex was commonly submitted in the Eastern world. Much modesty can scarcely have belonged to those whose virgin charms were originally offered in the public market to the best bidder, and who were required by their religion, at least once in their lives, openly to submit to the embraces of a man other than their husband. It would certainly seem that the sex had in Babylonia a freedom—and not only a freedom, but also a consideration—unusual in the ancient world, and especially rare in Asia.

RAWLINSON.

THE ORIGINALITY, THE ANTIQUITY, AND THE EXTENT, OF BABYLONIAN CIVILISATION.

BABYLONIAN civilisation differed in many respects from Assyrian, to which, however, it approached more nearly than to any other known type. Its advantages over Assyrian were in its greater originality, its superior literary character, and its comparative width and flexibility. Babylonia seems to have been the source from which Assyria drew her learning, such as it was, her architecture, the main ideas of her mimetic art, her religious notions, her legal forms, and a vast number of her customs and usages. But Babylonia herself, so far as we know, drew her stores from no foreign country. Hers was apparently the genius which excogitated an alphabet—worked out the simpler problems of arithmetic—invented implements for measuring the lapse of time—conceived the idea of raising enormous structures with the poorest of all materials, clay—discovered the art of polishing, boring, and engraving gems—reproduced with truthfulness the outlines of human and animal forms—attained to high perfection in textile fabrics—studied with success the motions of the heavenly

bodies—conceived of grammar as a science—elaborated a system of law—saw the value of an exact chronology—in almost every branch of science made a beginning, thus rendering it comparatively easy for other nations to proceed with the superstructure. To Babylonia, far more than to Egypt, we owe the art and learning of the Greeks. It was from the East, not from Egypt, that Greece derived her architecture, her sculpture, her science, her philosophy, her mathematical knowledge, in a word, her intellectual life. And Babylon was the source to which the entire stream of Eastern civilisation may be traced. It is scarcely too much to say that, but for Babylon, real civilisation might not even yet have dawned upon the earth. Mankind might never have advanced beyond that spurious and false form of it, which in Egypt, India, China, Japan, Mexico and Peru, contented the aspirations of the species.—RAWLINSON.

THE CAPTURE OF BABYLON.

THE exploit of Cyrus which probably contributed more than any other since the origin of Persia to elevate its civilisation and give it a permanent character, was the capture of Babylon, the ancient capital of the consolidated empire of Babylon and Assyria. This great metropolis is recorded to have covered an area of seventy square miles on each side of the river Euphrates. It is probable, judging from the character of most Oriental cities, that much of this space was covered with extensive gardens, either for orchards and grazing fields, or pleasure grounds around the extensive mansions of the nobles as well as of the palaces of the sovereign. But, in any case, there can be no question that Babylon contained a vast population, and was decorated with many superb palaces and sumptuous temples, of which the most prominent was the famous tower of Bel, or Belus, the god, which was reputed to be one of the seven wonders

of the world. It was constructed in eight separate towers, one over the other; and the topmost was the chamber of the god, containing furniture of solid gold.

The city was surrounded by the most extraordinary walls of defence the world has seen. They were constructed of bricks, cemented with bitumen instead of mortar, and were of enormous height and thickness, and surrounded by a deep ditch. Against the military engines of those times the fortifications of Babylon were impregnable. All the streets leading to the river banks were also closed with gates of brass. The great gardens of the city were capable of raising provisions to enable the city to resist a siege for an indefinite period.

Stratagem was the only way to capture this great city. In this instance Cyrus was aided in his plans by the sense of security which caused the besieged to relax their vigilance; and it is also likely that treachery, so common a vice among Asiatics, came to the aid of the designs of Cyrus. The Persian king had besieged Babylon for nearly two years, and seemed no nearer the attainment of his object than when he sat down before its gates with a vast army. To storm the walls was out of the question; to starve the garrison was hopeless; but to retire from the siege was for Persia to confess that she had reached the limit of her conquests.

Again it was genius that assisted Cyrus; to an ordinary general the plan he now devised for the capture of Babylon could not have occurred. His scheme was to turn the course of the Euphrates and enter the city by marching along the bed of the river on a night when it was the custom for all Babylon to abandon itself annually to revelry, from the king to the lowest soldier. Such is the size of the Euphrates, that only a genius of the most daring character could have dreamed of such an enterprise and successfully achieved it. There was a lake in the vicinity of Babylon which had been excavated by Nebuchadnezzar to contain the waters of the river, while he was facing the

banks within the walls with bricks. Between the lake and river was a canal; both lake and canal were probably dry at this time, and the river was prevented from entering them by a high broad embankment. As soon as night set in, probably a long night in winter, Cyrus ordered a large division of his host to break down the dam. The size of his army may be inferred from the fact that while there were enough present to open a passage for the Euphrates into the lake by midnight, large divisions were stationed where the river entered and left the city, with orders to march up the dry bed into the heart of the capital. Even after proceeding thus far, this desperate enterprise might have failed, and the Persian army been utterly destroyed, if the brass gates of the streets leading to the river had been closed. Notwithstanding the general revelry that reigned throughout the city, it is too much to believe that all these gates were left open. It is more probable that one or two only were carelessly neglected, or that Cyrus had succeeded in bribing some of the garrison.

Belshazzar, the King of Babylon, was in his palace surrounded by his wives and the nobles of the empire. The pillared halls were lit by the glare of myriad lights, and the splendour of the occasion was increased by the gleam of vessels of silver and gold, by jewels accumulated for ages, and the responsive flash of eyes more glorious than the diamonds of Ind. The beat of timbrels, the songs of dancing girls, rang before the couch where the voluptuous monarch reposed, little imagining that he was flinging away the treasures, the power, the crown, and the life inherited from a long dynasty of kings.

At that moment, as the sacred scriptures record, Belshazzar was struck dumb by a vision of strange and awful portent. On the wall of his palace he beheld emblazoned in letters of fire the mysterious words *"Mene, mene, tekel, upharsin."* When the king could recover his speech, he hoarsely commanded the astrologers and wise men of Babylon to be summoned into his presence and promised that

he among them who should rightly interpret those words should have a chain of gold and be promoted to the highest office in the gift of the king.

The words were Chaldean and easily understood; the question was to interpret what was their application on this occasion. It is probable that the interpretation was understood by all the wise men, but only one dared incur the terrible wrath of an Eastern king by repeating the interpretation to Belshazzar. That man was Daniel, who declared that the mysterious words foretold the approaching downfall and death of Belshazzar himself. To the honour of the haughty monarch, instead of ordering Daniel to be slain for so fearlessly pronouncing his doom, he kept the promise he had made. This remarkable scene is not mentioned by other historical writers, but there is no good reason for doubting that Belshazzar, perhaps in a drunken frenzy, beheld before his mind's eye a wild vision, whose interpretation he demanded of the astrologers. Such an event is quite in accordance with the general tenor of Oriental history.

But while these scenes were transpiring in the banqueting-halls of the imperial palace, platoons of Persian troops were marching along the dry bed of the Euphrates and stealthily approaching the royal abode. When at last the fearful cry ran forth over the city that the foe was within the very walls of Babylon itself, the capital was already doomed. Resistance was in vain. From street to street, from hall to hall, the Persians swarmed sword in hand. The revellers fled in all directions for safety, and everywhere encountered the enemy fierce and irresistible. Belshazzar was slain on the steps of his throne, and his wives were carried into captivity.

This great event occurred 538 B. C. When we consider the condition of the art of war in those times, the character of the defences of Babylon, and the superiority of her civilisation over that of Persia at that period, we must conclude that the capture of Babylon was one of the most

remarkable military achievements of all ages, and that Cyrus must be awarded a position among the greatest generals in history.—S. G. W. Benjamin (*late United States Minister to Persia*), *in "The Story of Persia," in "The Story of the Nations" Series.*

THE PASSING OF THE GREATNESS OF THE BABYLONIANS.

With the crushing of the second revolt against Persia ends the monumental history of Babylonia; its history after this is only the history of a province of the successive empires of the East. It is true that the Babylonian religion survived, and the cuneiform writing continued to be used for some centuries; but these also in time perished, and at the time of the Christian era everything but the Babylonian superstitions and astrology had passed away.

After the Persian conquest Babylon remained one of the capitals of the empire, and it retained this position until the rise of the city of Seleucia, after which Babylon gradually decayed, until its palaces became mounds of rubbish, in which it is impossible to recognise the outlines and features of the original buildings.

The fall of Babylon was brought about through the vice and corruption of the religion and morals of the country. The numerous deities, the slavish superstitions, the obscene rites of the goddesses, the debasing ignorance of the bulk of the people, and the indolence begotten of triumph and pillage, combined with a general moral and mental decay, were more disastrous to the country than the arms of the Persian conquerors.—Smith and Sayce.

POPULAR STUDIES OF ANCIENT PEOPLES

II. THE ASSYRIANS

THE ASSYRIANS

POPULAR HISTORICAL STUDY

1. THE RISE AND FALL OF ASSYRIA, B. C. 1900—B. C. 605.

As was said in the last lesson in our account of the Babylonians, the country known to history as Assyria included the upper portion of the Tigris-Euphrates plain, though for the most part it was made up of a hilly or mountainous region that lay to the north of this. Though all this country is now little other than a wilderness, it was in ancient times very fertile, and capable of sustaining large populations. As has already been said, Assyria owes its origin to Babylonian colonisation. This colonisation began about 1900 years before the Christian era. For 400 years the colonists remained subject to their parent state, being ruled over by governors appointed by the Babylonian kings. But about 1500 B. C. Assyria became independent of Babylonia. During the earlier centuries of its existence as an independent state Assyria was almost constantly at war with Babylonia. One of its kings, *Tiglath-Adar I.*, succeeded in conquering Babylon and establishing a dynasty there. But for some time (from about 1300 B. C. to about 1220 B. C.) Assyria was again subject to Babylonian lordship. However, during the most part of its existence, Assyria was a great and wide ruling power, having under its authority nearly all neighbouring countries and kingdoms, including at last its own parent state and rival, Babylonia

Centre of Assyrian Civilisation.

(710 B. C.). Not long after its final conquest of Babylonia, however, its own power was broken. The Babylonians, under Nabopolassar, and the Medians, under Cyaxares, rose up in rebellion and conquered it. After a long siege Nineveh, its capital, was taken and destroyed (B. C. 605?). Then for a time Assyria was in part subject to Media and in part subject to Babylonia; but when the Persian monarchy rose to greatness Assyria and Babylonia were made one Persian province.

2. THE EARLIER EPOCHS OF ASSYRIA'S GREATNESS.

THE history of Assyria during the epochs of greatness is known to us principally in the history of its great kings. *Tiglath-Pileser I.* (B. C. 1115-1105) was one of the greatest of the earlier Assyrian kings. His conquests extended north, south, and west, and included Bagdad, and even Babylon. His empire reached from the Caspian Sea and the Persian Gulf on the one side to the Mediterranean Sea on the other. After his death, however, the conquests were all lost, and Assyria sank to a condition of comparative powerlessness.

A second great king was *Assur-natsir-pal* (B. C. 886-858). His empire was even wider than that of Tiglath-Pileser. Under his rule the Assyrian people became not only great and powerful but rich, cultured and refined. Their palaces and public buildings, remains of which are still existent, were adorned with magnificent sculptures and elaborate paintings that testify not only to the massiveness and grandeur but also to the opulence and splendour of their art.

A third great king was *Shalmaneser II.* (B. C. 858-823). Shalmaneser exacted tribute from Ahab and Jehu of Israel, destroyed the armies of Benhadad and Hazael of Damascus, and brought Tyre and Sidon under his sway. He also subjected Babylon to a condition of vassalage.

A fourth great king was *Tiglath-Pileser II.* (B. C. 745-727.) This Tiglath-Pileser was a usurper, but he became a very powerful monarch. He reorganised the empire and greatly consolidated it. His conquests were wider than those of any previous Assyrian king. His empire practically extended from the Indus on the east to the Nile on the west. But his principal achievements were the subjection and incorporation with the empire of the rich and populous countries near about him, including Judah, Israel, Syria, and Babylon—though the complete subjection of Babylon was not effected until some time later (see last lesson). Tiglath-Pileser II. is the Pul of Scripture. Great as his power was, however, he was finally deposed by another usurper. This was *Shalmaneser IV.,* the Shalmaneser of Scripture who imprisoned Hoshea, King of Samaria (II. Kings, xvii., 4).

Sargon (B. C. 722-705), the successor of Shalmaneser, was a fifth great king of Assyria. It was he who took Samaria and "carried Israel away captive" (II. Kings xvii., 6). It was he, too, who defeated the Egyptians in the great battle of Raphia (719 B. C.). It was he, too, who defeated Merodach-Baladan, the heroic king of Babylon (710 B. C.) (see last lesson), and thus prepared the way for the complete subjugation of the Babylonian empire by the Assyrians under Sennacherib a few years later. Sargon called himself "King of Assyria and Babylon," but his empire included all the countries round about the great Tigris-Euphrates plain, and an inscription shows that he had even taken possession of Cyprus.

Sennacherib, the son of Sargon, was another of the great Assyrian kings (B. C. 705-681). It was Sennacherib who finally reduced Babylon (see last lesson). He also "wasted with fire and sword" Elam, a kingdom to the south-east of Assyria, that once had been very powerful, even to a supremacy over Babylon (see last lesson). In the west, however, Sennacherib was less successful. Although at first he had reduced Tyre and Sidon and had defeated Hezekiah,

King of Judah, and his Egyptian and Ethiopian allies, in a second expedition (recorded in II. Kings, xix.), he lost his supremacy over Syria, and the army with which he intended to capture Jerusalem was suddenly destroyed (II. Kings, xix., 35). But Sennacherib's greatness showed itself in works of peace rather than of war. He was the great builder and engineer of his age. He constructed great canals and aqueducts, made great embankments along the Tigris, and built great palaces at Nineveh on a scale of magnificence never before attempted. He also built and maintained a navy upon the Persian Gulf.

3. ASSYRIA'S GREATEST EPOCH.

THE two last great kings of Assyria were *Esar-haddon,* the son of Sennacherib, and *Assur-bani-pal,* the son of Esar-haddon. Esar-haddon (B. C. 681-668) made Babylon his capital. He reconquered successfully Syria, Judea, Phœnicia, etc., but his greatest achievement was his conquest of Egypt, which he divided among twenty governors, most of whom were natives.

Assur-bani-pal (B. C. 668-626), who succeeded Esar-haddon, was the greatest of all the Assyrian monarchs. Though in the end he lost Egypt, in every other part of his kingdom he made the Assyrian power stronger than it had ever been before. Not only Syria, Arabia, Cilicia, and Babylonia, but also Elam and Lydia were subject to his authority. Wherever rebellion showed itself fire, sword, and famine soon effected submission. Under his reign Assyria rose to the topmost height of its greatness. From the frontiers of India to the Ægean Sea his name was feared, his rule was supreme. Assur-bani-pal was also a zealous patron of the arts and of learning. He adorned Nineveh with splendid palaces—palaces that glittered with gold, silver, and precious stones, and were embellished with the largest and stateliest of Assyrian sculpture. He

founded for his people a magnificent library, the richest, the most perfectly equipped, the most extensive, the world had ever known. He invited learned men to his court, and treated them with honour, and encouraged them to extend the literature of the nation. But the very completeness of his glory proved to be his ruin. The treasures of the world flowed into his capital, and his people became not only luxurious but effeminate. He himself desisted from conducting his wars in person and intrusted them to generals. Province after province rose in revolt, and though the rebellious were for the time suppressed the suppression lasted only during his lifetime. At his death there was a general revolt, and in a short time Assyria, shorn of its empire and reduced to its original dimensions, was engaged in a death struggle with the Medes and Babylonians. Nineveh was a strongly walled city and it held out against the besiegers for a long time. But at last (B. C. 605?) it was taken and burned with fire, and the kingdom of Assyria came to an end.

4. ASSYRIAN LANGUAGE AND LITERATURE.

As was said in our last lesson, the Assyrians, like the Babylonians, were a *Semitic race*, akin to the Hebrews, Phœnicians, and modern Arabians. Their language, which differed little from that of the Babylonians, was closely allied to that of the Hebrews and Phœnicians, and throughout the 1,500 years during which it can be traced in the inscriptions it changed but little. Also, like that of the Babylonians, it was written in cuneiform characters. The literature of both Assyria and Babylonia has been for the most part preserved to us on baked bricks or tablets. The characters impressed upon these tablets (generally spoken of as "inscriptions") were very minute. The tablets were kept in libraries and were there arranged in order, so that they could be easily found when wanted. The

Assyrians, however, were not a literary people, although their libraries could show many original works on history, chronology, astrology, law, etc., besides epic poems and hymns to the gods; for the most part they were content to adopt the original writings of the Babylonians. The Babylonians were the more cultured of the two races, and in addition to public libraries had also academies and universities. Besides the great library at Nineveh, the Assyrians had two other great libraries, one at Calah and one at Assur; and, no doubt, there were others; but every great city of Babylonia had at least one library, and sometimes there were more than one.

5. ASSYRIAN RELIGION.

THE religion of Assyria was almost the same as that of Babylonia, and both were founded largely on the religion of the earlier Accadai. Every object had its spirit, good or bad; and the world swarmed with demons. Diseases especially were caused by demons, and the sculptured cherubs, bulls, etc., which were so frequently placed at the entrances of houses and palaces, were believed to be efficacious in protecting the inmates from the demons that produced them. However, the priests were thought to be the most efficacious protectors against evil spirits, and in consequence priests were extremely numerous among both the Assyrians and the Babylonians, but especially among the Babylonians. But there were also spirits of a higher type, and in course of time there came to be an officially recognised hierarchy of divine beings, which included four supreme divinities and three inferior ones (the gods of sun, moon, and air), the whole forming "the seven magnificent deities," of whom, perhaps, *Bel,* the "lord of the world," was chief. Below these were "the fifty great gods," "the three hundred spirits of heaven," "the six hundred spirits of air," and so on. In Babylonia,

however, the principal worship seems to have been paid to the god *Bel-Merodach,* the tutelary divinity of Babylon, originally the "sun-god"; while in Assyria *Assur,* the personification of the city Assur, was placed at the head of the pantheon. But conjoined with the religion of the two peoples was a vast system of astrology, so that the priests were also astrologers. In fact, augury, magic, soothsaying, and sorcery, were all functions of the priestly office. The priests also regulated the worship of both gods and lesser spirits, and provided for the use of the people set forms of prayer inscribed on tablets. In short, the religious system of the Babylonians and Assyrians was both elaborate and intricate, but in Assyria it was simpler and less rigorous than in Babylonia.

6. ASSYRIAN ART, SCIENCE, AND TRADE.

THE Assyrians were mainly a nation of soldiers and traders, and their art and science, like their literature and religion, were obtained principally from the Babylonians, who, though also a trading nation, were not during the main portion of their history in any considerable degree a military people. Assyrian art, however, differed from Babylonian art. Its sculpture, for example, was always bold, and oftentimes colossal. Gigantic winged human-headed bulls were placed at the gateways of all Assyrian palaces to ward off evil spirits. Figures of lions were frequently used for similar purposes. Much of this sculpture was not "full round," but in "relief." And when scenes involving life and action were represented the relief was coloured. Assyrian colouring, however, was never brilliant. Assyrian architecture was usually columnar. No windows were ever used, but upon the walls pillars were erected to support the roofs and let in light and air. Both the Assyrians and the Babylonians were engineers. They constructed tunnels, aqueducts and drains. They understood and

applied the arch. They used the pulley, the lever, and the roller. The Assyrians also rivalled the Babylonians in gem-cutting, terra-cotta work, and metallurgy, although these were arts in which the southern nation particularly excelled.

Both the Babylonians and the Assyrians were quite far advanced as astronomers and meteorologists; but in all such matters the Assyrians, though less original than the Babylonians, were yet more practical. The Babylonians pursued these sciences for religious and astrological purposes. The Assyrians followed them largely because of their utility in the material concerns of life. Both peoples, however, had many observatories, presided over by astronomers and meteorologists, who had to report to a chief astronomer and meteorologist twice a month. Both peoples could calculate eclipses with some exactness, and also predict changes of weather. Both peoples, too, had numbered the stars, had formed a calendar, and had divided the year into twelve months, and the week into seven days, the seventh day being a day of rest. Both peoples, too, had divided the day into hours, and the hours each into sixty minutes, and the minutes each into sixty seconds. Both peoples, also, used the dial and the water clock.

Both nations, as has been said, were traders, but the Babylonians, being situated near the Persian Gulf, traded largely by means of ships, while the Assyrians pursued their traffic almost wholly overland. The trade of the two peoples extended from India on the one hand, whence were brought teakwood and ivory, to the mines of Cornwall on the other, whence was brought tin. Both Nineveh and Babylon were centres of busy trade; and both Assyrian and Babylonian law, as well as Assyrian and Babylonian social custom, indicate that the two peoples had developed a highly organised and effective commercial system.

ADDITIONAL POPULAR STUDIES

SELECTED

ILLUSTRATIONS OF OUR KNOWLEDGE OF THE ASSYRIANS AS OBTAINED FROM A STUDY OF THEIR TABLETS.

The library at Nineveh was rich in legislative documents. The oldest code of laws in the world, so far as we know, is an Accadian one, of which the British Museum possesses the concluding part. From this we learn that an oath was required every day of the Accadian judges to the effect that they would act according to justice and precedent. That, four thousand years ago, all that a married woman possessed was her own property. That a son who denied his father had to give a pledge and a sum of silver; but he who denied his mother had his hair cut off, and was imprisoned in a house of correction. Other documents dealing with the legislative affairs of the Babylonians, tell us that the high-roads of Chaldæa were placed under the care of commissioners; that the country was divided into districts for the purpose of taxation; that houses and other property were sold or leased much as at the present period; and that in the eighth and seventh centuries before Christ, Nineveh was a bustling centre of trade, in which business transactions were carried on briskly by a mercantile class composed of men of various nations. The collection of tablets contains also cheques from a large banking firm which is held to have flourished in Babylon during the reign

of Nebuchadnezzar's father. These were found enclosed in earthenware jars, serving the purpose of our modern safes. The founder of the firm was a man named Egibi, whose descendants carried on business through five generations, the son being taken by the father into partnership so soon as he arrived at years of discretion. Among the deeds is the banking calendar, in which the days are noted as lucky days and unlucky days.

The Assyrian tablets which have been found are chiefly historical ones; the most important being chronological records which place our knowledge of the history of the country on a solid foundation, and enable us to fix the exact dates of the kings; also copies of royal letters, despatches, and treaties, which give particulars concerning the conquests and triumphs represented by the reliefs. Lacking originality, the Assyrians composed very few books themselves, but were content to perpetuate the wisdom of their predecessors, those wonderful Accadians from whom so many of our present customs and ideas have been derived, and who four thousand years ago possessed a civilisation which in many of its details resembled that of our own country and time.—M. E. Harkness, *in "Assyrian Life and History," in "By-Paths of Bible Knowledge." With Introduction by R. Stuart Poole, British Museum.*

THE RELIGION OF THE ASSYRIANS. THEIR WORSHIP AND HONOUR OF ASSUR.

The religion of the Assyrians was polytheistic, and they worshipped a pantheon of gods, over which Assur reigned as the supreme deity. Assur was called "the god who created himself," and thus his nature remained a mystery; but the other gods were deifications of creative and celestial powers, also local spirits or genii.

Assur had many titles of honour. He was called "the

king of all the gods," "the father of the gods," "he who rules supreme over the gods," "the great lord;" and "Assur, my lord," was the usual manner in which he was addressed by worshippers and supplicants. From the beginning of the Assyrian kingdom his name was identical with that of the country; the religion was called "the worship of Assur," and the people were described as "the servants of Assur," and their enemies as "the enemies of Assur." To the very end of the empire he remained the supreme native deity, and was never superseded, but was regarded by the Assyrians as the first and highest of the divine agents who rule over earth and heaven.

Throughout all the inscriptions Assur is spoken of as the special tutelary deity of the Assyrian kings. He it was who placed monarchs upon their thrones, made their reigns glorious, lengthened the years of their dominion, preserved their power, and rendered their names famous. To him they looked to grant them all the wishes of their hearts, to give them victory over their enemies, and to allow them to be succeeded on their thrones by their sons, and their sons' sons, to a remote posterity. In war they represented themselves as carrying on his service in order to spread his worship, and after ravaging and destroying a country, they set up the images or emblems of Assur, and forced the vanquished nation to pay homage to his name.—M. E. Harkness.

Assyrian Art. Its Faithfulness and Honesty.

Assyrian art was purely imitative. This is accounted for by the fact that the Assyrians were a very practical people, and sought rather to represent actual things than to enter the realms of imagination, and portray the ideal and the spiritual. They appreciated the useful more than the ornamental, and occupied themselves solely with represen-

Assyrian King and Queen banqueting in a Garden.

(Palace of Asurbanipal.)

tations of visible objects and scenes. They lacked originality, and thus they were content to imitate nature, and to create nothing of their own. With the exception of a few mythic figures (and these, it must be remembered, are copies of those in Babylonia), there is nothing in Assyrian art which is not imitated from nature. These imitations, however, show us a people patient, laborious, and, above all, truthful. Thus they make colossal animals with five legs, in order that from every point of view they may be seen with the right number, and in the reliefs they represent ladders lying edgeways upon the walls, so that spectators may understand that ladders and not poles are represented. It is this spirit of faithfulness and honesty which strikes us more than anything else in the sculptures and reliefs. The careful finish, the minute detail, the elaboration of every particular—these arouse our admiration. Further, the sculptures and reliefs have a boldness, a grandeur, a dignity, a strength, an appearance of life which excite our surprise when we remember that the works were executed when Greek art was still in its infancy. There is, of course, much that is barbaric about them; a want of grace, a want of freedom and correctness of outline; but all the same, they have a peculiar charm, for they appear to have been the work of brave, simple-minded men who lived while the civilisation of the world was yet young. Moreover, we perceive growth in them, a promise of better things and higher excellence; and their largeness of conception inspires us with hope, for it shows art in its infancy, and with all the possibilities of the future lying above, beneath, and around.—M. E. Harkness.

THE COLOSSAL SCULPTURED CREATURES OF THE ASSYRIANS. THE MEANING OF THEM.

The colossal creatures of mixed human and animal form which have been excavated in Assyria, stood originally

in pairs at the doors of the outer halls and the great apartments of the temples and palaces. Their office was to guard the entrance, to overawe all who sought to come in without permission, and to exclude evil influences. They were considered guardian genii, and were thought to be alive, supernatural powers being supposed to reside in the stone effigies. They were no idle creations, or works of mere fancy, but embodiments of the Assyrian conceptions of supernatural powers, and intended to symbolise the union of all possible perfections in the nature of the gods. The Assyrians knew no better type of intellect and knowledge than the head of the man, of strength than the body of the lion or bull, of swiftness and motion than the wings of the eagle. Thus by these singular forms, partly human, partly animal, they tried to convey the idea of the union of the greatest intellectual and physical powers, or, as we should say, of omniscience, omnipotence, and omnipresence.

Probably the Assyrian symbolical figures were derived from those of the Babylonians; for, according to Berosus, there were in the temples of Belus, representations of men with two wings, and others with four wings, and some having two faces; also bulls with the heads of men, and horses with the heads of dogs. The Babylonians, it will be remembered, believed in animals endowed with reason, and thought that such creatures appeared from time to time in the world. Berosus tells us that in early days there came from the Erythraean Sea, which borders upon Babylonia, an animal endowed with reason and with a human voice. This being gave the Babylonians an insight into letters and sciences, and taught them arts of every kind, and to found temples, construct cities, and compile laws. Other such monsters appeared at different periods, and were called "annedoti." These mythical Babylonian creatures were in all probability embodied in stone effigies, and afterwards improved upon by the Assyrians, and made to represent supernatural ideas. At any rate we know

that the colossal creatures held an important place in the thoughts of a people who lived some four thousand years ago; and their remote antiquity strikes our mind with a feeling of awe. After being hidden from sight for twenty-five centuries, they have been brought once more before human eyes, and stand forth in their ancient majesty to bear testimony to Assyrian renown and power.

M. E. Harkness.

THE CHARACTER OF THE ASSYRIANS. THEIR FIERCENESS AND ALLEGED CRUELTY.

The Assyrians are characterised in Scripture as "a fierce people." Their victories seem to have been owing to their combining individual bravery and hardihood with a skill and proficiency in the arts of war not possessed by their more uncivilised neighbours. This bravery and hardihood were kept up, partly (like that of the Romans) by their perpetual wars, partly by the training afforded to their manly qualities by the pursuit and destruction of wild animals. The lion—the king of beasts—abounded in their country, together with many other dangerous and ferocious animals. Unlike the ordinary Asiatic, who trembles before the great beasts of prey and avoids a collision by flight if possible, the ancient Assyrian sought out the strongest and fiercest of the animals, provoked them to the encounter, and engaged with them in hand-to-hand combats. The spirit of Nimrod, the "mighty hunter before the Lord," not only animated his own people, but spread on from them to their northern neighbours; and, as far as we can judge by the monuments, prevailed even more in Assyria than in Chaldæa itself. The favourite objects of chase with the Assyrians seem to have been the lion and the wild bull, both beasts of vast strength and courage, which could not be attacked without great danger to the bold assailant.

No doubt the courage of the Assyrians was tinged with ferocity. The nation was "a mighty and a strong one, which, as a tempest of hail and a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand." [1] Its capital might well deserve to be called "a bloody city," or "a city of bloods." Few conquering races have been tender-hearted, or much inclined to spare; and undoubtedly carnage, ruin, and desolation followed upon the track of an Assyrian army, and raised feelings of fear and hatred among their adversaries. But we have no reason to believe that the nation was especially bloodthirsty or unfeeling. The mutilation of the slain—not by way of insult, but in proof of their slayer's prowess—was indeed practised among them; but otherwise there is little indication of any barbarous—much less of any really cruel—usages. The Assyrian listens to the enemy who asks for quarter, he prefers making prisoners to slaying; he is very terrible in the battle and the assault, but afterwards he forgives, and spares. Of course in some cases he makes exceptions. When a town has rebelled and been subdued, he impales some of the most guilty; and in two or three instances prisoners are represented as led before the king by a rope fastened to a ring which passes through the under lip, while now and then one appears in the act of being flayed with a knife. But, generally, captives are either released, or else transferred, without unnecessary suffering, from their own country to some other portion of the empire. There seems even to be something of real tenderness in the treatment of captured women, who are never manacled, and are often allowed to ride on mules, or in carts.—George Rawlinson, M.A. (*Camden Professor of Ancient History in the University of Oxford*), *in "The Five Great Monarchies of the Ancient Eastern World; or The History, Geography, and Antiquities of Chaldæa, Assyria, Babylon, Media, and Persia, Collected and Illustrated from Ancient and Modern Sources."*

[1] *Is.* xxviii, 2.

King Asur-Nazir-Pal Returning from Battle to Camp.

THE CHARACTER OF THE ASSYRIANS. THEIR TREACHERY. THEIR PRIDE.

The worst feature in the character of the Assyrians was their treachery. "Woe to thee that spoilest, though thou wast not spoiled, and dealest treacherously, though they dealt not treacherously with thee!"[1] is the denunciation of the evangelical prophet. And in the same spirit the author of "The Burthen of Nineveh"[2] declares that city to be "full of lies and robbery"—or, more correctly, "full of lying and violence." Falsehood and treachery are commonly regarded as the vices of the weak, who are driven to defend themselves against superior strength by the weapon of cunning; but they are perhaps quite as often employed by the strong, as furnishing short cuts to success, and even, where the moral standard is low, as being in themselves creditable. It certainly was not necessity which made the Assyrians covenant-breakers; it seems to have been in part the wantonness of power—because they "despised the cities and regarded no man;"[3] perhaps it was in part also their imperfect moral perception, which may have failed to draw the proper distinction between craft and cleverness.

Another unpleasant feature in the Assyrian character—but one at which we can feel no surprise—was their pride. This is the quality which draws forth the sternest denunciations of Scripture, and is expressly declared to have called down the Divine judgments upon the race. Isaiah, Ezekiel, and Zephaniah alike dwell upon it. It pervades the inscriptions. Without being so rampant or offensive as the pride of some Orientals—as, for instance, the Chinese—it is of a marked and decided colour; the Assyrian feels himself infinitely superior to all nations with whom he is brought in contact; he alone enjoys the favour of the gods; he alone is either truly wise or truly valiant; the armies of his enemies are driven like chaff before him; he sweeps them away, like heaps of stubble; either they fear

[1] *Is.* xxxiii, 1. [2] *Nahum*, iii, 1. [3] *Is.* xxxiii, 8.

to fight, or they are at once defeated; he carries his victorious arms just as far as it pleases him, and never under any circumstances admits that he has suffered a reverse. The only merit that he allows to foreigners is some skill in the mechanical and mimetic arts, and his acknowledgment of this is tacit rather than express, being chiefly known from the recorded fact that he employs foreign artists to ornament his edifices.—Rawlinson.

THE MENTAL POWERS OF THE ASSYRIANS. THE ASSYRIANS AND EGYPTIANS COMPARED.

In mental power the Assyrians certainly deserve to be considered as among the foremost of the Asiatic races. They had not perhaps so much originality as the Chaldæans, from whom they appear to have derived the greater part of their civilisation; but in many respects it is clear that they surpassed their instructors, and introduced improvements which gave a greatly increased value and almost a new character to arts previously discovered. The genius of the people will best be seen from the accounts, hereafter to be given, of their language, their arts, and their system of government.[1] If it must be allowed that these have all a certain smack of rudeness and primitive simplicity, still they are advances upon aught that had previously existed—not only in Mesopotamia—but in the world. Fully to appreciate the Assyrians we should compare them with the much-lauded Egyptians, who in all important points are very decidedly their inferiors. The spirit and progressive character of their art offers the strongest contrast to the stiff, lifeless, and unchanging conventionalism of the dwellers on the Nile. Their language and alphabet are confessedly in advance of the Egyptian. Their religion is more earnest and less degraded. In courage and military genius

[1] See subsequent extracts.

their superiority is very striking; for the Egyptians are essentially an unwarlike people. The one point of advantage to which Egypt may fairly lay claim is the grandeur and durability of her architecture. The Assyrian palaces, magnificent as they undoubtedly were, must yield the palm to the vast structures of Egyptian Thebes. No nation, not even Rome, has equalled Egypt in the size and solemn grandeur of its buildings. But, except in this one respect, the great African kingdom must be regarded as inferior to her Asiatic rival—which was indeed "a cedar in Lebanon, exalted above all the trees of the field—fair in greatness and in the length of his branches—so that all the trees that were in the garden of God envied him, and not one was like unto him in his beauty." [1]—RAWLINSON.

THE USE OF WRITING AMONG THE ASSYRIANS. THEIR INSCRIPTIONS IN CLAY AND ON STONE.

A REVIEW of the various kinds of documents which have been discovered in the ancient cities of Assyria seems to show that two materials were principally in use among the people for literary purposes, namely, stone and moist clay. The monarchs used the former most commonly, though sometimes they condescended for some special object to the coarser and more fragile material. Private persons in their business transactions, literary and scientific men in their compositions, employed the latter, on which it was possible to write rapidly with a triangular instrument, and which was no doubt far cheaper than the slabs of fine stone which were preferred for the royal inscriptions. The clay documents, when wanted for instruction or as evidence, were carefully baked; and thus it is that they have come down to us, despite their fragility, often in as legible a

[1] *Ezek.* xxxi, 3–9.

condition, with the letters as clear and sharp, as any legend on marble, stone, or metal that we possess belonging to Greek or even to Roman times. The best clay skilfully baked is a material quite as enduring as either stone or metal; resisting many influences better than either of those materials.

It may still be asked, did not the Assyrians use other materials also? Did they not write with ink of some kind on paper, or leather, or parchment? It is certain that the Egyptians had invented a kind of thick paper many centuries before the Assyrian power arose; and it is further certain that the later Assyrian kings had a good deal of intercourse with Egypt. Under such circumstances, can we suppose that they did not import paper from that country? Again, the Persians, we are told, used parchment for their public records. Are not the Assyrians, a much more ingenious people, likely to have done the same, at any rate to some extent? There is no direct evidence by which these questions can be determinately answered. No document on any of the materials suggested has been found. No ancient author states that the Assyrians or the Babylonians used them. Had it not been for one piece of indirect evidence, it would have seemed nearly certain that they were not employed by the Mesopotamian races. In some of the royal palaces, however, small lumps of fine clay have been found, bearing the impressions of seals, and exhibiting traces of the string by which they were attached to documents, while the documents themselves, being of a different material, have perished. It seems probable that in these instances some substance like paper or parchment was used; and thus we are led to the conclusion that, while clay was the most common, and stone an ordinary writing material among the Assyrians, some third substance, probably Egyptian paper, was also known, and was used occasionally, though somewhat rarely, for public documents.

RAWLINSON.

THE BAS-RELIEFS OF THE ASSYRIANS. THE HISTORICAL IMPORTANCE OF THEM.

Of all the Assyrian works of art which have come down to us, by far the most important are the bas-reliefs. It is here especially, if not solely, that we can trace progress in style; and it is here alone that we see the real artistic genius of the people. What sculpture in its full form, or in the slightly modified form of very high relief, was to the Greeks, what painting has been to modern European nations since the time of Cimabue, that low relief was to the Assyrians—the practical mode in which artistic power found vent among them. They used it for almost every purpose to which mimetic art is applicable; to express their religious feelings and ideas, to glorify their kings, to hand down to posterity the nation's history and its deeds of prowess, to depict home scenes and domestic occupations, to represent landscape and architecture, to imitate animal and vegetable forms, even to illustrate the mechanical methods which they employed in the construction of those vast architectural works, of which the reliefs were the principal ornamentation. It is not too much to say that we know the Assyrians, not merely artistically, but historically and ethnologically, *chiefly* through their bas-reliefs, which seem to represent to us almost the entire life of the people.

The reliefs may be divided under five principal heads:—1. War scenes, including battles, sieges, devastations of an enemy's country, naval expeditions, and triumphant returns from foreign war, with the trophies and fruits of victory. 2. Religious scenes, either mythical or real. 3. Processions, generally of tribute-bearers, bringing the produce of their several countries to the Great King. 4. Hunting and sporting scenes, including the chase of savage animals, and of animals sought for food, the spreading of nets, the shooting of birds, and the like. 5. Scenes of

ordinary life, as those representing the transport and erection of colossal bulls, landscapes, temples, interiors, gardens, etc.—RAWLINSON.

HOW THE ASSYRIANS MOVED AND RAISED THEIR IMMENSE COLOSSAL FIGURES.

THE very fact that they (the Assyrian builders) were able to transport masses of stone, many tons in weight, over a considerable space of ground, and to place them on the summit of artificial platforms from thirty to eighty (or ninety) feet high, would alone indicate considerable mechanical knowledge. The further fact, now made clear from the bas-reliefs, that they wrought all the elaborate carving of the colossi before they proceeded to raise them or put them in place, is an additional argument of their skill, since it shows that they had no fear of any accident happening in the transport. It appears from the representations that they placed their colossus in a standing posture, not on a truck or waggon of any kind, but on a huge wooden sledge, shaped nearly like a boat, casing it with an openwork of spars or beams, which crossed each other at right angles, and were made perfectly tight by means of wedges.[1] To avert the great danger of the mass toppling over sideways, ropes were attached to the top of the casing, at the point where the beams crossed one another, and were held taut by two parties of labourers, one on either side of the statue. Besides these, wooden forks or props were applied on either side to the second set of horizontal cross-beams, held also by men, whose business it would be to resist the least inclination of the huge stone to lean to one side more than to the other. The front of the

[1] "The nineteenth century could make no improvement upon this. Mr. Layard tells us that *precisely the same* framework was used for moving the great sculptures now in the British Museum."—RAWLINSON.

Attack on a Walled City.

(An Assyrian bas-relief showing the method of conducting a siege.)

sledge on which the colossus stood was curved gently upwards, to facilitate its sliding along the ground, and to enable it to rise with readiness upon the rollers, which were continually placed before it by labourers just in front, while others following behind gathered them up when the bulky mass had passed over them. The motive power was applied in front by four gangs of men who held on to four large cables, at which they pulled by means of small ropes or straps fastened to them, and passed under one shoulder and over the other, an arrangement which enabled them to pull by weight as much as by muscular strength. The cables appear to have been of great strength, and were fastened carefully to four strong projecting pins: two near the front, two at the back part of the sledge, by a knot so tied that it would be sure not to slip. Finally, as in spite of the rollers, whose use in diminishing friction, and so facilitating progress, was evidently well understood, and in spite of the amount of force applied in front, it would have been difficult to give the first impetus to so great a mass, a lever was skilfully applied behind to raise the hind part of the sledge slightly, and so propel it forward, while to secure a sound and firm fulcrum, wedges of wood were inserted between the lever and the ground. The greater power of a lever at a distance from the fulcrum being known, ropes were attached to its upper end, which could not otherwise have been reached, and the lever was worked by means of them.

We have thus unimpeachable evidence as to the mode whereby the conveyance of huge blocks of stone along level ground was effected. But, it may be further asked, how were the blocks raised up to the elevation at which we find them placed? Upon this point there is no direct evidence; but the probability is that they were drawn up inclined ways, sloping gently from the natural ground to the top of the platforms. The Assyrians were familiar with inclined ways, which they used almost always in their attacks on walled places, and which in many cases they constructed

either of brick or stone. The Egyptians certainly employed them for the elevation of large blocks; and probably in the earlier times most nations who affected massive architecture had recourse to the same simple but uneconomical plan. The crane and pulley were applied to this purpose later. In the Assyrian sculptures we find no application of either to building, and no instance at all of the two in combination. Still each appears on the basreliefs separately—the crane employed for drawing water from the rivers and spreading it over the lands, the pulley for lowering and raising the bucket in wells.—RAWLINSON.

HOW THE ASSYRIANS CONSTRUCTED THEIR GREAT PUBLIC WORKS.

IN the construction of his great works Sennacherib made use, chiefly, of the forced labour with which his triumphant expeditions into foreign countries had so abundantly supplied him. Chaldæans, Aramæans, Armenians, Cilicians,[1] and probably also Egyptians, Ethiopians, Elamites, and Jews, were employed by thousands in the formation of the vast mounds, in the transport and elevation of the colossal bulls, in the moulding of the bricks, and the erection of the walls of the various edifices, in the excavation of the canals, and in the construction of the embankments. They wrought in gangs, each gang having a costume peculiar to it, which probably marked its nation. Over each was placed a number of task-masters, armed with staves, who urged on the work with blows, and severely punished any neglect or remissness. Assyrian foremen had the general direction of the works, and were entrusted with all such portions as required skill or judg-

[1] "On the Bellino Cylinder Sennacherib tells us that he employed these four races. From a bull-inscription we learn that the number of Aramæans carried off as slaves in one raid was 208,000."—RAWLINSON.

A Convoy of Prisoners.

From an Assyrian bas-relief.

ment. The forced labourers often worked in fetters, which were sometimes supported by a bar fastened to the waist, while sometimes they consisted merely of shackles round the ankles. The king himself often witnessed the labours, standing in his chariot, which, on these occasions, was drawn by some of his attendants.—RAWLINSON.

THE ASSYRIANS (AND BABYLONIANS) AS MANUFACTURERS OF TEXTILE FABRICS AND AS TRADERS.

AT a very early period the textile fabrics of Assyria were celebrated all over the civilised world: the raw material required for these manufactures, viz., flax, cotton, wool, and perhaps silk, were either not the produce of their soil, or certainly not in sufficient quantity for their own consumption. This fact alone implies the existence of a very extensive shipping trade with the East.

Among those who traded in "blue cloths and embroidered work" with Tyre, Ezekiel (xxvii., 24) enumerates the merchants of Asshur, or Assyria. In these stuffs, gold threads (Pliny, viii., 48) were introduced into the woof of many colours, and were no doubt the "dyed attire and embroidered work" so frequently mentioned in Scripture as the most costly and splendid garments of kings and princes. The cotton manufactures were equally celebrated and remarkable, and are mentioned by Pliny as the invention of Semiramis, who is stated by many writers of antiquity to have founded large weaving establishments along the banks of the Tigris and the Euphrates. The silken robes of Assyria, the produce chiefly of the looms of Babylon, were renowned long after the fall of the Assyrian empire, and retained their hold of the market even to the time of the Roman supremacy. Frequent allusions are found in classic authors to the brilliancy and magnificence of the Babylonian carpets, which were embroidered with

symbolic figures, together with animals and conventional forms. One of these covered the tomb of Cyrus, when visited by Arrian (vi., 29), who gives a minute description of it. The country was characterised by Ezekiel (xvii., 4) as "a land of traffic, a city of merchants," and we can gather, even from the scanty materials at our command, that the Assyrians carried on a very considerable commerce with India, Syria, and thence with Asia Minor, and even parts of Western Europe. Their mountains furnished a copious supply of the precious metals, copper, lead, and iron in great abundance.—Joseph Bonomi, F.R.S.L., *in "Nineveh and its Palaces: The Discoveries of Botta and Layard applied to Holy Writ."*

ASSURBANIPAL'S LIBRARY.

The public works of Assur-bani-pal were, as might be expected from the importance of his reign, grand. The principle of these was a noble palace on the platform of Koyunjik, at Nineveh, now called the North Palace. There were no great bulls at the doorways, or gigantic winged figures, and the size of the sculpture in general was smaller than the sculpture of the other palaces; but there is a degree of beauty and spirit about the figures which more than compensates for this, and makes it the finest building raised by the Assyrians.

The grandest work of Assur-bani-pal was, however, not the building of palaces or temples, but the institution of the great library at Koyunjik. Collections of inscribed tablets had been made by Tiglath-Pileser II., King of Assyria, B. C. 745, who had copied some historical inscriptions of his predecessors. Sargon, the founder of the dynasty to which Assur-bani-pal belonged, B. C. 722, had increased this library by adding a collection of astrological and similar texts, and Sennacherib, B. C. 705, had composed copies of

the Assyrian canon, short histories, and miscellaneous inscriptions, to add to the collection. Sennacherib also moved the library from Calah, its original seat, to Nineveh, the capital. Esarhaddon, B. C. 681, added numerous historical and mythological texts.

All the inscriptions of the former kings were, however, nothing compared to those written during the reign of Assur-bani-pal. Thousands of inscribed tablets from all places, and on every variety of subject, were collected, and copied, and stored in the library of the palace at Nineveh during his reign; and by his statements they appear to have been intended for the inspection of the people, and to spread learning among the Assyrians. Among these tablets one class consisted of historical texts, some the histories of the former kings of Assyria, and others copies of royal inscriptions from various other places.

Similar to these were the copies of treaties, despatches, and orders from the king to his generals and ministers, a large number of which formed part of the library.

There was a large collection of letters of all sorts, from despatches to the king on the one hand, down to private notes on the other.

Geography found a place among the sciences, and was represented by lists of countries, towns, rivers, and mountains, notices of the position, products, and character of districts, etc.

There were tables giving accounts of the law and legal decisions, and tablets with contracts, loans, deeds of sale and barter, etc.

There were lists of tribute and taxes, accounts of property in the various cities, forming some approach to a census and general account of the empire.

One large and important section of the library was devoted to legends of various sorts, many of which were borrowed from other countries. Among these were the legends of the hero Izdubar, perhaps the Nimrod of the Bible. One of these legends gives the Chaldæan account

of the flood, others of this description give various fables and stories of evil spirits.

The mythological part of the library embraced lists of the gods, their titles, attributes, temples, etc., hymns in praise of various deities, prayers to be used by different classes of men to different gods, and under various circumstances, as during eclipses or calamities, or on setting out for a campaign, etc.

Astronomy was represented by various tablets and works on the appearance and motions of the heavens, and the various celestial phenomena. Astrology was closely connected with astronomy, and formed a numerous class of subjects and inscriptions.

An interesting division was formed by the works on natural history; these consisted of lists of animals, birds, reptiles, trees, grasses and stones, arranged in classes, according to their character and affinities as then understood, lists of minerals and their uses, lists of foods, etc.

Mathematics and arithmetic were found, including square and cube root, the working out of problems, etc.

Much of the learning on these tablets was borrowed from the Chaldæans and people of Babylon, and had originally been written in a different language and style of writing; hence it was necessary to have translations and explanations of many of these; and in order to make their meaning clear, grammars, dictionaries, and lexicons were prepared, embracing the principal features of the two languages involved, and enabling the Assyrians to study the older inscriptions.

Such are some of the principle features of the grand Assyrian library, which Assur-bani-pal established at Nineveh, and which probably numbered over 10,000 clay documents.—George Smith (*of the Department of Oriental Antiquities, British Museum*), *in "Assyria from the Earliest Times to the Fall of Nineveh," in "Ancient History from the Monuments."*

ASSURBANIPAL'S LIBRARY.[1] A SECOND ACCOUNT.

ALTHOUGH sanguine as to his ultimate success, Assurbanipal cannot help feeling anxious as he thinks of the chances of the war, and this anxiety prevents him from sleeping. He calls one of the eunuchs on guard at his chamber door, and sends him to find the librarian of the palace: he wishes to have the tablets that chronicle the chief events of his reign brought to him, so that he may re-read the accounts of his former victories, and so revive his confidence.

The Assyrians can write with a cut reed upon prepared skins, wooden tablets, and even upon the papyri brought from Egypt by the caravans. They then use a cursive character derived from the Phœnician alphabet. The scribes use this writing for registering the booty taken during a war, the tributes, taxes, and the business of current administrations, which do not require the minutes to be preserved for a long time. When the subject of the work is history, literature, judicial acts or official documents that must be deposited in the archives, they resort to the old Chaldæan characters and clay tablets. This system has some inconveniences, and a great many advantages. The books of baked earth are inconvenient to hold, heavy to handle, the characters are not clearly defined against the yellow colour of the clay; but, on the other hand, a work cut upon brick and incorporated with it, incurs less danger than a work written in ink upon rolls of papyrus. Fire cannot hurt it, water cannot injure it for a long time, and if it is broken, the pieces are still good; provided they are not reduced to powder, they can generally be re-adjusted and the text deciphered, with the exception of a few letters or some words of a phrase. The inscriptions found in the foundations of the most ancient temples, several of which

[1] M. Maspéro, in his "Life in Ancient Egypt and Assyria," supposes himself a traveller in Assyria in the time of Assurbanipal (seventh century B.C.), and records his supposed observations and impressions. This is the reason why the account appears in the present tense.

are twenty or thirty centuries old, are, as a rule, clear and legible, as though they had just left the hands of the scribe who traced them and the potter who baked them. The hymns, magic incantations, lists of kings, annals, hymns composed almost at the commencement of history, thousands of years before the Assyrian empire, although exposed to the accidents of twenty conquests, to the destroying fury of man and the assaults of time, have yet resisted them all, and have come down to us intact; this would certainly not have been the case had their authors confided them to the papyrus, like the Egyptian scribes. The chief danger they encounter is to remain forgotten in the corner of a room, or to be buried beneath the ruins of an edifice; then they sleep, so to speak, for many years, or even centuries, until the day when a chance excavation, or the intelligent search of a learned man discovers them and restores them to the light.

Assurbanipal is fond of old books, particularly of the old sacred works. He collects the scattered specimens from the chief cities of his empire, and even employs scribes in Chaldæa, Ourouk, Barsippa, and Babylon to copy for him the tablets deposited in the temples. His principal library is at Nineveh, in the palace which he built for himself upon the banks of the Tigris, and which he has just finished decorating. It contains more than thirty thousand tablets, methodically classified and arranged in several rooms, with detailed catalogues for convenient reference. Many of the works are continued from tablet to tablet and form a series, each bearing the first words of the text as its title. The account of the creation, which begins with the phrase: *Formerly, that which is above was not yet called the heaven,* was entitled: *Formerly, that which is above, No. 1; Formerly, that which is above, No. 2;* and so on to the end. Assurbanipal is not less proud of his love of letters than of his political activity, and he is anxious that posterity should know how much he has done for literature. His name is inscribed upon every work in

his library, ancient and modern. "The palace of Assurbanipal, king of legions, king of multitudes, king of Assyria, to whom the god Nebo and the goddess Tasmetu have granted attentive ears and open eyes to discover the writings of the scribes of my kingdom, whom the kings, my predecessors, have employed. In my respect for Nebo, the god of intelligence, I have collected these tablets; I have had them copied, I have marked them with my name, and I have deposited them in my palace.—G. MASPÉRO (*Member of the Institute of France*), *in "Life in Ancient Egypt and Assyria."*

MARRIAGE AMONG THE ASSYRIANS.

DAUGHTERS-IN-LAW at a low price are not scarce.[1] But Noubta determines to inquire, before choosing one of them, whether amongst her friends or her friends' friends she cannot find a girl rich enough for Zamamanadin to marry without paying for her, or even settling a dowry. And it happens that Nikhteqarraou is on visiting terms with the wife of a merchant named Soulaï, who lives near the gate of Shamash, and who has several marriageable daughters. Bilitsounou, the eldest, is nearly thirteen years old; she is tall, slender, with bright red lips, large eyes, thick black eyebrows meeting above the nose. She knows how to manage a house, can sing, play the harp, embroider without a pattern, read and write fluently, no girl of noble birth could have received a better or more complete education. The father is a good man, honest, respected throughout the whole district for his integrity; he owns a draper's shop, with a good connection, and his mother, who still lives, possesses a great deal of land, which she will bequeath to him. Noubta obtains an introduction to the harem of Soulaï; the young girl pleases her, the marriage

[1] See footnote to preceding selection.

is arranged between the women, and ere long there is only the official request to be made for her.

Iddina powders and scents himself, puts on his best fringed robe, then goes to Soulaï's house, and, after a few compliments, explains his errand: "Will you give your daughter Bilitsounou in marriage to my son Zamamanadin?" Soulaï consents and without further delay the two men arrange the dowry. Both fathers are generous and rich, but they are also men of business habits. One begins by asking too much, the other replies by offering too little; it is only after some hours of bargaining that they finally agree and settle what each knew from the beginning was a reasonable dowry—a mana of silver, three servants, a trousseau, and furniture, with permission for the father to substitute articles of equal value for the cash. The marriage day is fixed for that day week, the 10th Adar. The preparations do not take long. The young girl has, during the last year, woven and embroidered all the materials required for her clothing and for the ornamentation of her room. The three slaves given to her were born in the house and know their mistress since her infancy. The bed, seats, chests, and hardware which furnish a harem are bought ready-made in the market. The chief point for the bride is the adornment of her person, so that she may find favour in the eyes of her husband when she unveils herself before him on their wedding-day, and he sees her face for the first time. She bathes herself, carefully anoints her body and hair with essence, dyes the palms of her hands and her nails red with henna, powders her cheeks and darkens her eyebrows. Her friends rally round her to assist her, to counsel her, and above all to chatter noisily from morning till night, these days of waiting being reckoned amongst the happiest of a woman's life.

On the morning of the 10th the friends of the two families having assembled in the bride's house, the scribe who is to draw up the marriage contract appears. The two fathers and the bridegroom are in festival dress, and do the

honours of the house. The astrologer has been consulted, and has declared that the day is lucky and the omens favourable. The men assemble in the reception-rooms, the women are grouped in the harem round the bride, the time has come for accomplishing the usual formalities. Iddina rises and makes his offer aloud. Soulaï accepts it, and announces the dowry he will give, amidst the approving murmurs of the assembly. Bilitsounou now enters, escorted by her friends and by the women of the two families. She is placed by the side of her bridegroom; Iddina, seizing her hand and that of Zamamanadin, lays them palm upon palm, then ties them together with a thread of wool, the emblem of the bond which henceforth links the wife to the husband; then he invokes the double of Nebo and of Merodach, as well as the double of the King Assurbanipal, and prays them to grant long years of happiness to the young couple. Only a free man has the right of conducting this symbolic ceremony, or of calling upon the gods to witness a marriage which is being celebrated in their name. As soon as he has ended his prayer, all present join their blessings to his own, carefully blending with them all the formulas considered infallible in averting the evil eye and all the malignant influences from the young couple which too profuse compliments never fail to attract towards those who receive them.

However, the scribe, who has carefully watched the scene to see that everything is done correctly, now commences to write upon a clay tablet the formal marriage contract. The terms are very simple and clear: "Iddina has spoken to Soulaï, saying, 'Give thy daughter Bilitsounou in marriage to my son Zamamanadin?' Soulaï has consented and has given his daughter Bilitsounou one mana of silver and three servants—Latoubaranou, Illasillabitinisiz, and Taslimou—as well as a set of furniture and a field of eight canes, as a dowry from Bilitsounou to Zamamanadin. He has remitted to Zamamanadin, as a guarantee of the mana of silver, which he will pay by-and-

by, his servant Nanakishirat, who is worth two-thirds of a mana, and he adds nothing as security for the other third of a mana still due; when he pays the mana of silver Nanakishirat will be restored to him." The witnesses place a nail-mark, or a seal upon the tablet. The bride's grandmother, the lady Etillitou, wishing to prove the satisfaction the marriage has given her, adds two slaves to the three which Soulaï has bestowed upon his daughter, and this gift forms the substance of a supplementary deed drawn up in the same fashion as the first. "The lady Etillitou gives, of her own free will, to the lady Bilitsounou, the daughter of Soulaï, her eldest son—Banitloumour and Bazit, her two servants, in addition to the three servants which Soulaï, her father, has given to her. If any one should make a claim to revoke this gift, may Merodach and Zirpanitum decree his ruin; may Nebo, the scribe of Esaggil, cut short his future days.[1]

The prayer which follows the binding of the hands has invoked the blessings of heaven upon the union of the two young people; by it, and by it alone, is religion blended with marriage. As soon as the reading of the contract is over, Soulaï commands that tables should be brought in, and he invites the guests to eat and drink with him. The remainder of the day is passed in banquets and amusements —dancers, singers, players upon the harp and upon the flute, jugglers who perform feats of strength, story-tellers who relate fables or merry tales. The house, usually so closely shut, is freely opened to-day, and offers its hospitality to whoever will accept it; the whole neighbourhood comes to congratulate the parents of the bride and bridegroom, and to share in the rejoicings. Evening arrives, and now Bilitsounou must leave her father's house forever. She weeps, clings to her mother, and delays the time of starting, as every well-bred girl should do. At last she leaves, on foot,

[1] "These contracts are authentic; I have only modified a few names and a few details to bring them into harmony with each other, and with the general tenor of my narrative."—MASPÉRO.

surrounded by her companions, and advances by torchlight, to the sound of those piercing cries by which women habitually show their joy upon important occasions. A crowd assembles to see the procession pass, with its musicians and jesters, its train of slaves, furniture, and chests preceding the bride. Zamamanadin waits for her in the midst of his groomsmen, and welcomes her upon the threshold of the house. The festival recommences—wine, banquet, musicians—and it continues even after the young couple have retired to the harem.

The rejoicings are prolonged for several days more; then life resumes its usual course in the two houses. Bilitsounou is soon accustomed to her new life, and Noubta congratulates herself upon her choice. The bride is a true type of the virtuous woman, whom the wise of all countries delight to praise. "The heart of her husband trusteth in her, and he shall have no lack of gain. She doeth him good and not evil all the days of her life." [1]—G. MASPÉRO (*Member of the Institute of France*), *in "Life in Ancient Egypt and Assyria."*

[1] *Prov.* xxxi, 11, 12.

POPULAR STUDIES OF ANCIENT PEOPLES

III. THE PHŒNICIANS

THE PHŒNICIANS

POPULAR HISTORICAL STUDY

1. THE PHŒNICIANS THE GREATEST TRADERS AND COLONISERS OF ANCIENT TIMES.

At the eastern end of the Mediterranean Sea, between the seashore and the mountains of Lebanon that run parallel to it, is a narrow strip of land, at no place more than 20 miles in width, and not more than 120 miles in length, which in ancient times was called by the Greeks and Romans "Phœnicia." Correctly speaking, the country of the Phœnicians was of still smaller dimensions. Phœnicia proper was only an average of one mile in width and was not more than 20 miles in length. And yet this diminutive country was the home of one of the most wonderful peoples of ancient times. In some respects the Phœnicians surpassed all other ancient peoples. They were the most skilful, the most daring, and the most successful navigators of ancient history. They were the greatest of ancient colonisers. They were also the greatest traders. All other peoples of the ancient world believed them to be the most skilful artificers. For thousands of years they were believed to have invented the art of writing, and the forms of the very letters of the alphabet which we use to-day can be traced back to similar forms used by them 1,500 years before the Christian era. But, whether

they invented letters to represent alphabetic sounds or not, they are certainly to be credited with the merit of having introduced the art of writing to all other nations that lived on the shores of the Mediterranean Sea. Even the Greeks, the most intellectual of all ancient peoples, ascribed their first use of letters to the teaching of their seafaring and trading neighbours of the eastern Mediterranean. But, for all their ingenuity, their enterprise, and their daring, the Phœnicians have left no lasting impression upon the world. Though their language was once spoken more widely than that of any other ancient people, and was indeed the language of trade and commerce in every port on the Mediterranean, and in many ports of the Atlantic beyond it, it has been utterly out of existence for at least a thousand years. Though they were one of the very first peoples of the world, if not the very first of all, to make use of the art of writing, they have left no literature to record their history, and, except upon tombs and votive tablets, even no inscriptions. Nor have they left to the modern world any memorials of that ingenuity for which they were once so celebrated as artificers in stone, metal, wood, and fabrics—neither massive public buildings, like the Assyrians, nor gems or ornaments of gold, like the Babylonians, nor articles of furniture or apparel, like the Egyptians. In short, the Phœnicians and their works have vanished utterly from the face of the earth.

2. FOUR GREAT PERIODS OF PHŒNICIAN HISTORY.

PHŒNICIAN history, as it is now understood, divides itself up into four great periods: (1) The period of development; (2) the period of Sidon's supremacy (say 1500 B. C. to 1200 B. C.); (3) the period of Tyre's supremacy (the golden age of Phœnicia—say 1200 B. C. to 850 B. C.); and (4) the period of gradual decline.

Phœnician Venus.

(Eight and one half inches high, of red terra cotta, now turned gray. Ear-rings still in the four holes; holds between breasts a bird with outspread wings and tail. From the original at the Metropolitan Museum of Art.)

3. THE ORIGIN, FORMS OF GOVERNMENT, AND EARLY DEVELOPMENT, OF THE PHŒNICIANS.

THE Phœnicians were a *Semitic people,* akin to the ancient Israelites. Where they came from is not known. At the time to which our earliest knowledge of them reaches they were in possession of the whole Lebanon-Mediterranean valley. They were not, however, united under one government. They were separated into many "gentes," or tribal states, each with its own established government (including king, senators, etc.), and each with its separate laws and even separate mode of worship. In course of time these tribal states began to coalesce and to form larger political communities, though the individual autonomy of the original states was never wholly given up. As time went further on, one community would become stronger and more influential than its neighbours, and the process of coalescence would be extended so as to include a considerable section of the whole people. In this way there came to be three principal divisions of the Phœnicians, each acknowledging the leadership of a progressive and ambitious tribal state or city. These were the "Sidonians," who followed the leadership of *Sidon;* the "Tyrians," who followed the leadership of *Tyre;* and a third division that acknowledged the leadership of the city *Aradus.* At one time these three cities confederated, and a city—"Tripolis," the "threefold city"—was built and made the seat of government. But during a great portion of the history of the Phœnicians either Sidon or Tyre alone had the "hegemony" or leadership of the whole people.

4. PHŒNICIA UNDER THE LEADERSHIP OF SIDON.

As has been said, about the fifteenth century before the Christian era *Sidon* began to assume the leadership of the

Phœnicians. It was the Sidonians who were the leaders in Phœnicia at the time of the conquest of the "country about Jordan" by the people of Israel. In the earlier portions of Scripture the people west of the Jordan were known to the Israelites generally as "Canaanites." But this name included not only the Phœnicians (or "Sidonians," as they are called in Scripture) but many tribes to the south of them, including the Philistines. The Sidonians, unlike the Philistines, did not fight with the Israelites, but retired before them to their own coast country. Their policy was not war, but commerce. They traded with the Israelites and made Palestine their granary. During the earlier ages of Greek history, also, the Sidonians were in great repute. Homer mentions frequently the "silver vases," the "golden bowls," and the "embroidered garments" of the "skilful Sidonians." Ulysses is supposed to have been left on his island, Ithaca, by sailors from "well-peopled Sidonia." But about the year 1209 B. C. the Sidonian supremacy in Phœnicia came to an end. The Sidonians suffered a defeat at the hands of "Askelon," the "pentapolis" or five-citied league of Philistia. The principal families of the Sidonians then migrated to Tyre, and Tyre for many years thenceforth possessed the leadership of the Phœnician people.

5. PHŒNICIA UNDER THE LEADERSHIP OF TYRE.

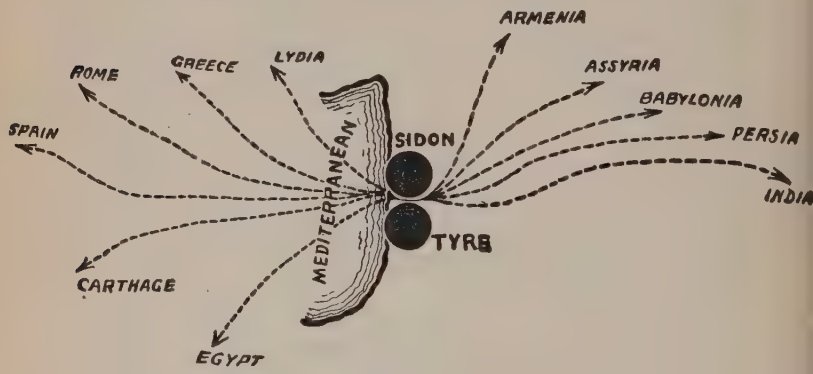
Beginning with the book of Samuel, it will be found that in the Bible when the Phœnicians are meant they are spoken of as the "Tyrians." This is because in the later years of biblical history it was the Tyrians that were the leaders among the people of Phœnicia. It was during the period of the supremacy of *Tyre* that the Phœnicians made their most memorable achievements. The Tyrians, for over 400 years, were indeed the most adventurous people in the world. But the Sidonians before them had been almost

equally adventurous. The navigations and colonisations of these two peoples have never, indeed, either in ancient or modern times, for enterprise and daring been surpassed or perhaps equalled. Under the Sidonian leadership the Phœnicians had established colonies on the coasts of Cilicia and Cyprus, on the islands of Rhodes, Crete, and Cythera, on many islands of the Ægean, in Melita (or Malta), on the coasts of Sicily and Sardinia, in the Balearic Islands (Majorca, Minorca, etc.), along the whole northern coast of Africa, and beyond the Straits of Gibraltar, both north and south, on the shores of the Atlantic, for many leagues. Under the Tyrian leadership not only were these colonies continually supported and traded with, but even greater navigations were accomplished. The tin islands to the south-west of England were frequently visited and traded with; a regular trade was kept up with the Malabar coast, on the south-west of India; the Canary Islands in the Atlantic were discovered and made the seat of a productive fishery for purple shellfish; and at the request of Pharaoh-Necho, king of Egypt, the circumnavigation of the whole of Africa was attempted and successfully accomplished. *Hiram*, who was king of Tyre at the period of its greatest magnificence, is also the greatest personage in Phœnician history. He was the friend of Solomon of Judea, and at Solomon's request built Solomon's famous temple, bringing the gold therefor, and the precious stones and the precious woods, from Ophir and from Tarshish (Malabar and south-west Spain).

6. THE PERIOD OF PHŒNICIA'S DECLINE.

But as Solomon's reign was the brightest period of Judean history, so was Hiram's the brightest in the history of Tyre. After he died the little but glorious kingdom became the scene of many internal dissensions which weakened its power. When, however, Shalmaneser, the King

of Assyria (B. C. 858-823), invaded it he was not able to subdue it; but later it was always involved in the frequent contests that took place between Babylonia and Egypt; and during one of these Egypt destroyed its entire fleet. Sidon and Tyre again engaged in continuous contentions for the leadership, and never were the Phœnicians able to rise to the height of their former glory. On the contrary, from about the time of Shalmaneser's invasion Phœnician power and influence gradually declined. Once (345 B. C.)



The Twin Cities of Ancient Commerce.

the Sidonians, to the number of 40,000, are said to have burned themselves and their families to avoid enslavery by the Persians. When, after the battle of *Issus* (B. C. 333), the Tyrians would not allow Alexander the Great to enter their city unless he sacrificed in their temple, Alexander laid siege to the city, but not until after almost incredible toil was he able to enter it and conquer it. When he did so (B. C. 332) he slew 8,000 of the people and sold 30,000 more as slaves. This conquest by Alexander marked the end of the national existence of the Phœnicians, and in a short time the newly founded city of Alexandria took away from Tyre and Sidon their glory as seats of trade and commerce.

7. PHŒNICIAN ENTERPRISE AND INGENUITY IN COMMERCE AND MANUFACTURES.

The Phœnicians, in their enterprise and ingenuity, were the wonder of the ancient world. It is not probable that all the ingenuity that was credited to them was really their due; but when all allowances are made for the exaggeration of ignorant admiration, there still remains enough evidence of their cleverness to excite the wonder of the people even of modern times. They brought to their warehouses, in their ships and caravans, the spices, the medicinal plants, the beautiful woods, the jewels, the precious stones, the precious metals, the fine fabrics and garments, the rare instruments of music, the rich furniture, the curiously wrought weapons of warfare, of the whole manufacturing and trading world. Their gold from Ophir, their silver, iron, and lead, from Tarshish, their copper from Cyprus, their tin from the Scilly Islands off England, their beautiful marbles from the islands of the Ægean, their purple dyes from the Canary Islands in the Atlantic, enabled them to manufacture at home articles as rich almost and as costly as any they obtained from abroad. In dyeing and in glassmaking they excelled all other nations. Their purple garments, hangings, curtains, and veils, were indispensable articles of luxury in the whole civilised world. Their beautiful imitations of the precious stones in coloured glass were the envy of the handicraftsmen of all other peoples. Their deftness in working in wood and brass, and in fabrics of linen and wool, their gem-cutting and cameo-engraving, their skilful ornamentation in scarlet, purple, and blue, gained for them such contracts as the building of a temple like Solomon's, with its rich and costly utensils, furniture, decorations, and hangings. Their ships, whether for coasting, for swift sailing in mid-sea, or for fighting, were models for all other seafaring nations. Their navigation had some assistance from their knowledge of astronomy. But though they excelled in so

many ways they were very deficient in others. They seem to have had no literature except what was connected with their religious and funeral rites. Their architecture was rude and unbeautiful, and in neither sculpture nor painting do they seem to have passed beyond the most elementary stage of art.

8. PHŒNICIAN RELIGION.

From the proximity of Phœnicia to Palestine the Phœnician religion came frequently in contact with that of the ancient Israelites. We are, therefore, in the Bible made very familiar with Phœnician idolatries. The promiscuous and sensual polytheism of Tyre and Sidon was as far as possible removed from the pure and exalted monotheism of the children of Israel; and when the Israelites succumbed to the superstitions of their idolatrous neighbours it is no wonder that they fell under the fierce and awful denunciations of their prophets. The religion of the Phœnicians, however, was not an ordinary idolatry, and their gods were rarely or never represented by anthropomorphic images. Their principal god was *Baal*—the sun-god, the lord of heaven—the representation of the masculine or engendering principle of nature. The next principal god was *Baalith, Ashtoreth,* or *Astarte*—the original of the Greek Aphrodite, the moon-goddess—the representative of the feminine or productive principle of nature. A third deity was *Moloch,* the god of fire or light, to whom human sacrifices, especially children, were made; but human sacrifices were also made to Baal and to Astarte; and to Astarte also other sacrifices that were equally wicked and revolting. But, in addition to these three greater gods, there were many minor ones. The easy-living, seafaring Phœnicians, indeed, seem to have taken pleasure in incorporating into their pantheon all the gods of all the peoples they traded with. But it must be re-

f e d

b c

a k g

A Phœnician Funeral Procession (cut into three parts).

(These objects, of red terra cotta, now turned buff or gray, were found together in a tomb at Alambra. Now at the Metropolitan Museum of Art.)

a, the table or bier (h., $3\frac{3}{4}$ in.) and the corpse or mummy (l., $4\frac{5}{8}$ in.) which lay on it. Leaning against the table rested the bull's head (h., $1\frac{3}{4}$ in.). *b*, *c*, are donkeys with panniers (h. of each, $4\frac{1}{2}$ in.). *d*, human figure riding a donkey and steadying with his hands two large jars strapped to the animal. *e*, chariot (h., $4\frac{1}{4}$ in.) with two singers and a player on the double flute. *f*, chariot (h., $4\frac{1}{2}$ in.) with seated figure holding some ill-definable object. *h*, chariot (h., $4\frac{1}{4}$ in.) with bearded male figure reclining on a pillow. *g*, chariot (h., $4\frac{1}{2}$ in.) with female figure reclining on a pillow. All decorated with red and brown colouring.

membered that Phœnician history extends over a period of 1,500 years, and that their religion must have changed and developed much during that time; so that the slight sketch of it here given is to be taken as only approximately accurate if applied to the whole time of Phœnician national existence.

ADDITIONAL POPULAR STUDIES

SELECTED

THE INDUSTRIES OF THE PHŒNICIANS. THEIR GLASS, THEIR PURPLE STUFFS, AND THEIR COSTLY ORNAMENTS.

The Phœnicians were not only the great maritime, the great commercial, and the great mining power of antiquity, they were also one of the chief manufacturing powers. Like the Egyptians and Assyrians, they were skilful potters, and they discovered the art of making glass. "It is said," writes Pliny the elder, "that some Phœnician merchants, having landed on the shores of the river Belus, were preparing their meal, and not finding suitable stones for raising their saucepans, they used lumps of natron, contained in their cargo, for the purpose. When the natron was exposed to the action of the fire, it melted into the sand lying on the banks of the river, and they saw transparent streams of some unknown liquid trickling over the ground; this was the origin of glass." But, however it may have originated, there is no doubt that the Phœnicians manufactured glass on a large scale, and their glass-work became celebrated all over the world.

The dyeing works, however, take the first rank among Phœnician industries; the Tyrian purple was one of the chief objects of luxury among the ancients. But the word purple was not used only for a single colour, but for a particular kind of dye, for which animal colours obtained

from the juice of certain shell-fish (*Murex trunculus* and *Murex brandaris*) were used.

The dyeing works could not be carried on without cloths, for the Phœnicians dyed woollen materials chiefly in their famous purple. The wool came from Damascus, and the greater part of their export of woollen stuffs was doubtless of their own manufacture. Sidon was the first town that became noted for these fabrics. Homer often mentions tunics from that town, but afterwards they were manufactured all over Phœnicia and particularly at Tyre.

Among the products of Phœnician industry we must also mention the numerous ornaments and the articles whose value depends largely on their workmanship. The trade of barter which they had so long maintained with barbaric races, amongst whom these objects always find an appreciative market, had incited the Phœnicians to apply themselves to these industries. Chains of artistically worked gold were worn by Phœnician navigators in Homer's time, and Ezekiel mentions their curious work in ivory, which they procured through Assyria from India and Ethiopia. Accident has preserved the names of only a small number of the articles produced by the Phœnicians, but the existence of these among a rich and luxurious people implies the existence of others.—Gustave Ducoudray, *in "An Historic Summary of Civilisation." (Translated by the Rev. J. Verschoyle, M.A.)*

THE COMMERCIAL HONESTY AND EXCELLENCE IN MANUFACTURES OF THE PHŒNICIANS.

In commerce honesty is the best policy; and the Phœnicians would not have been so generally welcomed as they were, alike by Egyptians, Assyrians, and Greeks, unless their ordinary dealings had been according to the established rules and principles of fairness and justice. Com-

mercial honesty is in nothing more strikingly shown than in the quality of the wares which a trading nation produces and exports. Let vamped-up goods, a specious appearance of excellence intended to deceive the unwary, and covering over bad materials and workmanship with an external gloss of showy attractiveness, prevail, and commercial honesty may be pronounced dying or dead, while of commercial prosperity it may be safely prophesied that it will not survive much longer. The Phœnicians were notorious for the excellency of their manufactures, the sterling quality of their fabrics, which their customers could feel absolutely confident to be what they professed to be. The textile fabrics, the works in metallurgy, and the vases and other articles in glass which Phœnicia produced, bore the highest possible character in the early ages, and were everywhere accepted as the *ne plus ultra* of perfection, combining as they did the best materials, the best workmanship, and the highest artistic taste and elegancy. When Achilles at the funeral of Patroclus would offer as a prize for the fastest runner the most beautiful bowl to be found in all the world, he chose one that had been deftly made by highly-skilled Sidonians, and which Phœnician sailors had conveyed across the cloud-shadowed sea. When Menelaus wished to give Telemachus what was at once the most beautiful and most valuable of all his possessions, he selected a silver bowl with a golden rim, which in former days he had himself received as a present from Phædimus, King of Sidon. *All* the royal robes of Priam's queen, the renowned Hecuba, were the work of Sidonian women, brought from the Sidonian land by Paris, when he came to Troy with Helen; and the choicest offering that she could find to present to Athene on behalf of her favourite son was one of these robes, the most beautifully embroidered, and the longest, which shone with the brightness of a star. *All* the marvels in metallurgy wherewith Solomon adorned his temple—the two pillars, Jachin and Boaz, the molten sea supported on twelve oxen, the lavers, the

basins, the pots, the shovels, and bowls, and snuffers, and spoons, and censers—all, as needed for holy uses, requiring to be the best of their kind—were the work of Hiram, "a man of Tyre, skilled to work in gold, and in silver, in brass, in iron, in stone, and in timber, in purple, in blue, and in fine linen, and in crimson; also to grave any manner of graving" (2 Chron. ii. 14).—GEORGE RAWLINSON, M.A. (*Camden Professor of Ancient History, Oxford*), *in "The Story of Phœnicia," in "The Story of the Nations" Series.*

THE EXTENT OF THE COMMERCE OF THE PHŒNICIANS.

THE extent of the commerce of Phœnicia was extraordinary. On the one side, as the exporting power of Asia, she had an enormous land traffic. From Judah and Israel she drew "wheat of Minnith and Pannag"—perhaps millet —"and honey, and oil, and balm." From Damascus she derived the "wine of Helbon," which in after times was produced for the sole use of the Persian kings, and "white wool," the fleeces of the sheep that grazed the lands bordering the desert of Arabia. From the rest of Syria she obtained "emeralds," or, perhaps, rather "carbuncles," and "purple" (the dye of the cochineal insect?) and "fine linen, and corals, and rubies." Arabia enriched her marts with her precious spices, "cassia and calamus" (sweet cane), and no doubt with frankincense and other gums, and also with the bright iron sword-blades for the manufacture of which Yemen was famous, with gold and precious stones and with costly cloths for chariots. Kedar supplied her with the wool of lambs, and rams, and goats. From Mesopotamia, Assyria, and Babylonia she drew "blue clothes and broidered work," or "wrappings of blue and broidered work"—carpets probably, and hangings, and

cloaks, and garments of various kinds, esteemed for their rich colours and for the excellence of their manufacture. Armenia sent her mules and horses, which in some instances were trained for war. The nations of Asia Minor, Tubal, and Meshech, or the Tibareni and the Moschi, furnished her with vessels of bronze, and with an exhaustless supply of valuable slaves. In some cases she drew to herself by her land traffic products which those who supplied her had probably imported by sea, *e. g.*, the ivory and the ebony which she derived from the Dedanites, who must have got them either from Ethiopia or from India.—Rawlinson.

THE CARAVAN SYSTEM OF THE PHŒNICIANS.

For the secure and continuous supply of these various commodities, Phœnicia must have organised a system of caravans on the most extensive scale. If Tyre communicated with Northern Asia Minor, with Armenia, with Mesopotamia, with Assyria, with Babylonia, with the shores of the Persian Gulf, and with central and southern Arabia, and obtained from these various quarters a perpetual supply of the commodities which she needed for her home consumption, or for her export traffic with her customers, she could only have done so on the caravan system; and for a trade so extensive, so varied, in some cases so remote, the system must have been established on a scale such as has scarcely existed at any other period. Numerous bodies of armed merchants must have started from Tyre at fixed seasons of the year, carrying with them provisions, and in some instances water, for many months, and provided with large sums of money, or with commodities which were certain to be in demand, and must have plunged into the heart of the Asiatic continent, without reliable maps, or anything but a vague knowledge of their road, intending to make their way into remote and inhos-

pitable regions for commercial purposes, and to return after a long absence with a goodly supply of such merchandise as they knew that Tyre needed.—RAWLINSON.

THE GREATNESS OF THE SEA-TRADE OF THE PHŒNICIANS.

WE must, however, always remember that the land commerce of Tyre was as nothing, compared to her sea commerce. By sea she obtained from Egypt "fine linen with broidered work" (Ezek., xxvii., 7); together with vast quantities of grain of various descriptions (Is., xxiii., 3). From Greece she derived blue and purple fabrics (Ezek., xxvii., 7); bronzes and other works of art; together with a certain number of the choicest slaves (Ezek., xxvii., 13). Cyprus seems to have supplied her with "benches of ivory inlaid in boxwood" (Ezek., xxvii., 6). With Carthage she had always a most active commerce. Carthage would pour into her lap the varied spoil of Africa—skins, horns, strange animals, leather exquisitely tanned and dyed of the most brilliant hues, ivory, ebony, ostrich feathers, gorillas, gold, guinea fowl. By her colonies in southern Spain she was supplied with abundance of silver, iron, tin, and lead (Ezek., xxvii., 12); perhaps also with gold and copper. The silver mines of southern Spain were rich in the extreme; and the soil so abounded with the product, that even the lead was to a large extent alloyed with it, and the amalgam was known to the Greeks as a peculiar metal, which they called galena. The iron was of excellent quality, and when hardened into steel produced sword-blades of the finest temper, those of Bilbilis being in Roman times as famous as in modern those of Toledo and Bilboa. Tin abounded in the Spanish streams, and also in places appeared on the surface of the soil. It was sometimes black, being found in the shape of the peroxide, but

more usually of a brilliant white colour. Whether Phœnician commerce in the seventh century B. C. went much further afield than this may perhaps be doubted. The African continent outside the Straits of Gibraltar seems certainly to have been relinquished to the Carthaginians before this time; and so no doubt were the Fortunate Islands and Madeira if they really ever came within the range of the Phœnician mercantile operations. But there was one branch of their distant sea-trade whereto they clung with extreme tenacity, and which, at a date long subsequent to the seventh century, they prevented even the Romans from sharing. This was the trade for tin with the Scilly Islands and the coast of Cornwall, which was one of the main sources of the Phœnician wealth, tin being found in a few places only, and being largely required for the hardening of copper into bronze by almost all the races inside the Pillars of Hercules, with which the Phœnicians had dealings. Tyre, at the height of her greatness sent her ships year by year through the stormy Atlantic to the British Islands, to fetch a commodity which has largely flowed back to the country of its birth as an ingredient of the precious bronzes that are to be seen in English collections.—RAWLINSON.

THE DYE, THE GLASS, THE WEAVING, AND THE METAL-WORK, OF THE PHŒNICIANS.

THERE were four principal manufactures in which the Phœnicians excelled the other nations of antiquity. They were the manufacture of the famous purple dye which was the especial boast of Tyre; the production of a glass, which was peculiarly characteristic of Sidon; the weaving of fabrics suitable for garments and furniture; and the elaboration of works in metal of a superior quality. It is not too much to say, that, while the wealth and prosperity of Phœnicia depended very greatly, perhaps mainly, on

her carrying trade, her fame and reputation were chiefly sustained by the excellency of her productions under these four heads.—Rawlinson.

THE COLOURED CLOTHS AND BROIDERED ROBES OF THE PHŒNICIANS.

The woven fabrics which the Phœnicians produced from their looms were, in the early times, either linen or woollen, in the later, frequently of silk. Raw silk was imported into Phœnicia by the Persian merchants, and was there dyed and woven into stuffs, which were sometimes of silk only, sometimes of silk intermixed with linen or cotton. These fabrics were held in high esteem, and much sought after by the traders of all countries, but perhaps rather on account of their colours than of any special skill shown in the weaving process. Sidon, however, had a distinct reputation for the excellence of its embroidery from a very ancient date, and the broidered robes of Sidonian sempstresses found a ready market in all the chief resorts of pleasure and luxury.—Rawlinson.

THE METAL-WORK OF THE PHŒNICIANS AS DESCRIBED IN THE BIBLE AND IN HOMER.

For metallurgy Tyre and Sidon were, in the remoter times, about equally famous. It was a Tyrian artist who constructed for Solomon those magnificent works in bronze which were among the chief glories of the Temple at Jerusalem, the two pillars called Jachin and Boaz, each nearly forty feet high, elaborately ornamented, and the "molten sea," or great laver, fifteen feet in diameter, supported on the backs of twelve oxen, arranged in four groups

of three. It was the same artist who fashioned for the same king "the altar of gold, and the table of gold whereon the shewbread was set, and the ten candlesticks of pure gold, with their lamps and flowers, and the tongs of gold, and the bowls, and the snuffers, and the basins, and the spoons, and the censers of pure gold, and the hinges of gold both for the doors of the inner house, the most holy place, and for the doors of the house, to wit, of the temple" (I Kings, vii., 48-50). On the other hand, they were Sidonian artists whose works in silver Homer celebrated as "most beautiful"—"the most beautiful in all the world;" and it is to Sidon and not to Tyre that Strabo ascribes especially the manufacture of drinking-vessels in gold and silver.—RAWLINSON.

PHŒNICIAN WRITING. THE RELATION OF PHŒNICIAN WRITING CHARACTERS TO THE EUROPEAN ALPHABET.

THOUGH we have but few fragments of Phœnician antiquities and literature, we at least know their system of writing. It is now proved that the Phœnicians did not invent writing; they merely communicated letters to the Greeks, and the early characters, Hebrew and Phœnician, as well as Egyptian, show that the first attempt made was to represent the object which the name of the letter signified. The idea of representing component sounds or half-sounds in this way seems to have been the origin of the invention of letters and the formation of an alphabet.

The Greeks adopted the Phœnician characters with only a few modifications; the Latin races used the same letters designed more simply; they had received them at a very remote date, for the Latin tongue was a sister, not a daughter, of the Greek. The French, Spanish, and Italian languages are all derived from the Latin and use the same characters, while even the Teutonic languages, like English

and German, have adopted this alphabet. The Phœnicians must, on this ground alone, take a high rank in the history of civilisation, since they aided to form the languages of those nations who have produced the great literary monuments of the world, and have best expressed the thoughts of humanity.—GUSTAVE DUCOUDRAY (*Translated by Verschoyle*).

THE INFLUENCE OF THE PHŒNICIANS AMONG THE NATIONS OF THE ANCIENT WORLD.

As we have seen, the Phœnicians were actually the pioneers of industry, and by their commerce they brought together the peoples of the three continents of the Old World. The first carriers by sea, acting as intermediate agents between the different nations, they exchanged ideas as well as merchandise; their exploration of different countries led to the discovery of new riches; they endowed the West with the products of the East, and the East with the products of the West. They proved to the world that cities can attain a high degree of prosperity by labour, activity, and economy, and they remain examples of the highest development of purely commercial qualities.—GUSTAVE DUCOUDRAY (*Translated by Verschoyle*).

THE SACRIFICE OF CHILDREN AMONG THE PHŒNICIANS.

The principal sacrifice was children. This horrible custom was grounded in part on the notion that children were the dearest possession of their parents, and, in part, that, as pure and innocent beings, they were the offerings of atonement most certain to pacify the anger of the deity; and further, that the god of whose essence the gen-

erative power of nature was, had a just title to that which was begotten of man, and to the surrender of their children's lives. The sacrifices were consumed by fire; the life given by the fire-god he should also take back again by the flames which destroy being. The Rabbinical description of the image of Moloch, that it was a human figure with a bull's head and outstretched arms, is confirmed by the account which Diodorus gives of the Carthaginian Kronos or Moloch. The image of metal was made hot by a fire kindled within it; and the children, laid in its arms, rolled from thence into the fiery lap below. Voluntary offering on the part of the parents was essential to the success of the sacrifice; even the first-born, nay, the only child of the family, was given up. The parents stopped the cries of their children by fondling and kissing them, for the victim ought not to weep, and the sound of complaint was drowned in the din of flutes and kettle-drums. Mothers, according to Plutarch, stood by without tears or sobs; if they wept or sobbed they lost the honour of the act, and their children were sacrificed notwithstanding. Such sacrifices took place either annually or on an appointed day, or before great enterprises, or on the occasion of public calamities, to appease the wrath of the god.—Dr. Dollinger (*Quoted by Professor Rawlinson in "The Story of Phœnicia"*).

POPULAR STUDIES OF ANCIENT PEOPLES

IV. THE PERSIANS

THE PERSIANS

POPULAR HISTORICAL STUDIES

1. THE PERIOD OF PERSIA'S GREATNESS, B. C. 559-330.

THE Persians, for about two and a quarter centuries (B. C. 559-330), were the most powerful people in existence. Their ruler was known to all other peoples as the "great king," the "king of kings," and their rule extended over the whole of the then civilised world. Their empire began with *Cyrus,* known as "Cyrus the Great." Others of their rulers were Cyrus' son, *Cambyses; Darius I.,* or *Darius Hystaspes,* also called "Darius the Great"; *Xerxes I.;* and *Artaxerxes I.* Their great empire ended with *Darius III.,* or Darius Codomannus, who was murdered by one of his own satraps while he was fleeing before Alexander the Great of Macedon. All these kings of the Persians during the epoch of Persia's greatness are known in history as the "Achæmenians," because of their supposed descent from one progenitor, a mythical hero named *Achæmenes.* Alexander completely conquered the Persians and took possession of the whole of their vast dominions, burned the palaces of their kings at their royal city, Persepolis, seized the vast treasures stored in their capitals, Babylon and Susa, and founded a new empire of Asia, with Babylon for his intended capital city.

2. ABSORPTION OF MEDIA BY PERSIA, B. C. 559.

THE Persians proper were the people who occupied the country immediately to the north of what is now known as

the Persian Gulf. They were of Aryan stock (the same stock as the ancient Hindus, the Greeks, and the Romans, and also most modern European nations), quite different from the Babylonians, Assyrians, Phœnicians, and Hebrews, who were all of Semitic stock. Immediately to the north of the Persians lived another Aryan people, the *Medians.* The Medians came to prominence as a ruling people before the Persians. They lived in a mountainous country and were high-spirited and warlike. For some time they had been under the dominion of the Assyrians; but under *Cyaxares* they revolted and in conjunction with the Babylonians under Nabopolassar, took Nineveh, the capital city of the Assyrians, and broke up the Assyrian power (B. C. 605?). Under Cyaxares and his son Astyages the Medians had a wide-ruling empire, which included an alliance with the Persians. Under *Cyrus* of Persia the two kingdoms became united (B. C. 559), whether peacefully or as a result of war is scarcely known. As a consequence of this union the Persian empire is sometimes spoken of as the empire of the Medes and Persians; as, for example, in the books of Esther and Daniel in Scripture. The capital of Media was Ecbatana, one of the most superbly built cities of ancient times, with a very strong fortress and a magnificent royal palace, constructed of cedar and cypress overlaid with silver and gold. It was in the stronghold of Ecbatana that Darius found that edict of Cyrus the Great which decreed the rebuilding of the Temple of Jerusalem (see Ezra, vi., 2). Ecbatana was a favourite residence of the kings of both Media and Persia, and after the conquest of Persia by Alexander its wealth and magnificence became the prey of despoilers for ages.

3. CYRUS THE GREAT OF PERSIA.

Cyrus, surnamed the Great, was the founder of the great Persian empire. The story of his birth, life, and achieve-

THE
PERSIAN EMPIRE
SCYTHIA
DANUBER
THRACE
MACEDONIA
EUXINE SEA
CAUCASUS MTS.
CASPIAN SEA
SEA OF ARAL
JAXARTES R.
MASSAGETÆ
OXUS R.
SOGDIANA
BACTRA
BACTRIANA
HYSIA
LYDIA
SARDIS
IONIA
PHRYGIA
HALYS R.
CAPPADOCIA
ARMENIA
MILETUS
CILICIA
RHODES
CYPRUS
CRETE
ASSYRIA
PARTHIA
HYRCANIA
MEDIA
ECBATANA
MEDITERRANEAN SEA
SIDON
TYRE
JERUSALEM
GAZA
ASSYRIA
TADMOR
EUPHRATES R.
TIGRIS R.
BABYLON
PERSIA
SUSA
PASARGADA
PERSEPOLIS
CARMANIA
ARACHOSIA
HYDASPESIA
EUPHASIS R.
INDUS R.
MEMPHIS
PELUSUIM
EGYPT
THEBES
NILE R.
RED SEA
PERSIAN GULF
DESERTS
GEDROSIA
ERYTHRÆAN SEA
LONGITUDE EAST FROM LONDON

ments, like the history of many ancient heroes, is very largely mythical. The historian Xenophon, in one of the most charming of his books, "*The Cyropædia*," has given a very full account of Cyrus' education and upbringing, and of his exploits, his conquests, his methods of government, the extent of his dominions, and so on, which, if it were all founded on fact, would prove Cyrus to have been one of the most exemplary and benignant of mankind, and, besides, a wise ruler and a great statesman; but we know that the account is largely a romance, and that Cyrus was in fact a savage conqueror and a harsh, if not cruel ruler. But that he extended the Persian power so that it included dominion over nearly all the civilised peoples of his time is without doubt. He conquered Lydia, with its fabulously rich king, Crœsus, and fabulously rich capital, Sardis (B. C. 554); he besieged Babylon for two years and conquered it (diverting the river Euphrates to do so), and incorporated the empire of the Babylonians with his own (B. C. 538); he laid Phœnicia and Cilicia under tribute to him; he restored the Jews held captive in Babylon to their own country, and helped them to begin building their temple at Jerusalem, but practically made Judea a Persian dependency; and he had begun to prepare for the conquest of Egypt. In the east he reduced one by one all the peoples and tribes between his own country and the Indus, and it was while conquering in that region that he died (B. C. 509). He was buried in Pasargadæ, an ancient city of his own kinspeople, the Persæ or Persians proper, and to this day may be seen the remains of the great mausoleum in which he is said to have been buried, and on the empty tomb the inscription is still to be read: "*I am Cyrus the king, the Achæmenian.*"

4. CAMBYSES OF PERSIA.

CYRUS was succeeded by a still more cruel conqueror, his son *Cambyses;* but his exploits were not numerous, though

he effected the reduction of Egypt and made it a Persian province. He also invaded Ethiopia (or Nubia), and conquered Libya, and took possession also of the Greek cities on the north coast of Africa. But his contemptuous treatment of the religion of the Egyptians, and the insults he put upon them, their rulers, and their priests, aroused their implacable hatred, and they never rested until they were finally free from Persian rule, although they were able only to exchange that rule for the rule of another conquering nation.

5. IMPORTANCE TO MODERN CIVILISATION OF GREECE'S CHECK TO PERSIA.

To Cambyses succeeded Darius Hystaspes, or *Darius the Great* (B. C. 521-485). The history of the reign of Darius and that of his son *Xerxes* (B. C. 485-465) is of interest to every one who values our modern civilisation and freedom; for in these reigns took place that momentous struggle of the Greeks against the spreading power of the Persians which resulted in the crippling of the Persian strength, the confinement of the Persian rule to Asiatic territory, the enfranchisement of the freedom-loving Greeks from the fear of Persian domination, and the development in the Greek peoples of that spirit of patriotism and independence which was the main factor in their intellectual development, and which, therefore, has also resulted in the unparalleled genius of the Greeks for art, for literature, for philosophy, for intellectual culture of every sort, being now, for over 2,000 years, the most potent influence in the development of the civilisation of the world. Had the result been otherwise, had Darius and Xerxes been successful in conquering the Grecian colonies of Asia Minor and the parent Greek states of Greece proper, the whole trend of modern civilisation would have been different. Modern civilisation is but the civilisation

of ancient Greece extended through the agency of the Romans, modified by the ethical teaching of Christianity, and developed in the course of ages. It was their victories over the Persians that gave to the ancient Greeks that national spirit which developed their own civilisation into an influence of power. And yet the issue was almost accidental. Had Darius the Great not died before he had time to carry out his plans, or had his son Xerxes (the Ahasuerus of the book of Esther) been an able general, it is scarcely probable that the Greeks, with all their spirit, would have been able to withstand the might of the Persian hosts, or that Greek civilisation would not have been crushed out of existence. And when it is considered how complete has been the conversion of the world to the ethical teaching of the Christian faith among those peoples that have been influenced by Grecian civilisation, as compared with what Christianity has been able to effect among those peoples where Grecian civilisation made no lasting impression, the importance of the checks given by the Greeks to Persian aggrandisement under Darius and Xerxes is all the more significant.

6. DARIUS, XERXES, AND THE GREEKS.

DARIUS is truly entitled to the epithet "the Great." He was the consolidator of the Persian empire, and the first ruler in history to make a compact nation out of many diverse and heterogeneous peoples. By his talent for organisation, legislation, and finance, he welded the vast congeries of states (see Esther i., 1) amassed by Cyrus into one well-governed, well-administered, well-protected, law-abiding, revenue-paying dominion. He made Susa (in Susiana) his capital, and built there the magnificent palace described in the book of Esther. He constructed vast military roads running to all parts of his empire. He completed a canal from the Nile to the Red Sea. His court

was the most splendid and ceremonious the world had ever known. His military exploits, also, were daring and generally successful. But the most daring of all his exploits met with so little success that it was tantamount to failure. He led a vast force, estimated at 700,000, on an expedition into Scythia (what is now known as Roumania and Southern Russia). To do this he had to cross the Bosphorus and the Danube on bridges of boats made for him by the engineering skill of the Greeks. The Scythians were savage tribes who would not meet him in direct encounter, but retired before him. He was able to effect nothing. He was in a wild and poor country, with hostile savages all about him, and with only frail bridges, that might easily be destroyed, to afford him a safe retreat to his own country. Greece and all her colonies saw his danger and his helplessness, and yet strangely spared him.

Later, however, the Ionian Greeks—that is to say, the Grecian colonists on the Asiatic coasts of the Mediterranean—revolted from the Persian rule. They attacked the stronghold of Persian power in Asia Minor, Sardis, the capital of Lydia, and burned it. In a little while nearly all other of the Grecian states united with their kinspeople, the Ionians, in a desperate struggle for freedom from further Persian domination. At first, however, the Persians had the best of it in this struggle. And it could scarcely have been otherwise; for the Greeks were few and weak and poor, while the Persians were almost incredibly strong, both in numbers and in wealth. But three great attempts made by the Persians to subjugate the parent Greek states (for it was against them principally that the attacks of the Persians were directed) ended each in miserable failure. In B. C. 492, an immense fleet under the general *Mardonius* was wrecked by a storm as it was rounding Mount Athos on its way to Greece. In B. C. 490 a second expedition under the generals *Datis* and *Tissaphernes,* said to be 500,000 strong, though it had got almost within sight of Athens itself met with irretrievable defeat on the plains of

Marathon. Then Darius determined to take part in a mighty expedition against Greece by sea and land in person. But in the midst of his preparations he died. The command of the expedition, which numbered 1,300 ships and nearly a million of men, devolved upon Xerxes. But Xerxes was incapable and a dawdler; and though he succeeded in taking and burning Athens his mighty armament was hopelessly beaten in a sea fight off *Salamis* (B. C. 480). Subsequent efforts to conquer the high-spirited Greeks were equally ineffectual. Finally a peace was concluded. The Greek colonies on the coasts of Asia Minor became free, and the Persians withdrew their ships from the Black Sea, though they were still able for some time to worry their plucky opponents by the ships of their dependents, the Phœnicians.

7. THE DECLINE AND FALL OF THE PERSIAN EMPIRE.

XERXES was succeeded by his son *Artaxerxes I.* (the Artaxerxes of the books of Ezra and Nehemiah), a weak king, under whose rule the power of the Persian monarchy declined. Under the rule of subsequent kings it still further declined, although the empire that Cyrus had got together had been too solidly compacted by Darius to dissolve or fall to pieces easily. The last Achæmenian king of Persia was *Darius Codomannus.* Alexander of Macedon had determined upon the conquest of the great empire. He crossed the Hellespont into Asia Minor (B. C. 334) and met and defeated an immense advance Persian army at Granicus; then capturing cities, provinces, and great generals with their armies on his onward march, he finally met Darius at *Issus,* in Cilicia (B. C. 333), where the battle was fought that put an end forever to Asiatic domination over the nations of Europe. Then, conquering Phœnicia, destroying Tyre and taking possession of the Phœnician fleet (hitherto in the power of the Persians), also con-

quering Palestine and making the Egyptians his servants (who welcomed him as their avenger upon the Persians), he met Darius again at *Gaugamela* (near the site of Nineveh—B. C. 331), where he inflicted his last blow in the overthrow of the Persian power. He then entered and took possession of Babylon and Susa, with their almost incredible stores of treasure. Then he took possession of *Persepolis;* and to mark to the Persians the irretrievable downfall of their royal house he burned its magnificent royal palace. Finally he captured the royal treasures stored up in the ancient tribal city of the Persian kings, *Pasargadæ.* Five thousand camels and as many mules were required to convey away its gold and silver to the fortress of Ecbatana, which he made his treasure house. Thus ended (B. C. 330) the power and glory of the empire of the Achæmenians.

ADDITIONAL POPULAR STUDIES

SELECTED

THE INTELLECTUAL POWERS AND CAPACITIES OF THE PERSIANS.

The Persians seem, certainly, to have been quick and lively, keen-witted, capable of repartee, ingenious, and, for Orientals, far-sighted. They had fancy and imagination, a relish for poetry and art, and they were not without a certain power of political combination. But we cannot justly ascribe to them any high degree of intellectual excellence. The religious ideas which they held in common with the Medes were, indeed, of a more elevated character than is usual with races not enlightened by special revelation; but these ideas were the common stock of the Iranic peoples, and were inherited by the Persians from a remote ancestry, not excogitated by themselves. Their taste for art, though marked, was neither pure nor high.—George Rawlinson, M.A. (*Camden Professor of Ancient History in the University of Oxford*), *in "The Five Great Monarchies of the Ancient Eastern World; or The History, Geography, and Antiquities of Chaldæa, Assyria, Babylon, Media, and Persia, Collected and Illustrated from Ancient and Modern Sources."*

THE COURAGE AND VALOUR OF THE PERSIANS.

Among moral qualities, we must assign to the Persians as their most marked characteristics, at any rate in the earlier

times, courage, energy, and a regard for truth. The valour of their troops in the great combats of Platæa and Thermopylæ extorted the admiration of their enemies, who have left on record their belief that, "in boldness and warlike spirit, the Persians were not a whit behind the Greeks," and that their defeat was wholly owing to the inferiority of their equipment and training. Without proper shields, with little defensive armour, wielding only short swords and lances that were scarcely more than javelins, they dashed themselves upon the serried ranks of the Spartans, seizing the huge spear-shafts of these latter with their hands, striving to break them and to force a way in. No conduct could have been braver than this, which the modern historian well compares with the brilliant actions of the Romans and the Swiss. The Persians thoroughly deserved to be termed (as they are termed by Æschylus) a "valiant-minded people"; they had boldness, *élan*, dash, and considerable tenacity and stubbornness; no nation of Asia or Africa was able to stand against them; if they found their masters in the Greeks, it was owing, as the Greeks themselves tell us, to the superiority of Hellenic arms, equipment, and, above all, of Hellenic discipline, which together rendered the most desperate valour unavailing, when it lacked the support of scientific organisation and united simultaneous movement.—RAWLINSON.

THE LOVE OF TRUTH AMONG THE PERSIANS.

THE Persian love of truth was a favourite theme with the Greeks, who were, perhaps, the warmer in their praises from a latent consciousness of their own deficiency in the virtue. According to Herodotus, the attention of educators was specially directed to the point, and each young Persian was taught by his preceptors three main things:—"To ride, to draw the bow, and to speak the truth." We

find that, in the Zendavesta, and more especially in its earliest and purest portions, truth is strenuously inculcated. Ahura-Mazda himself is "true," "the father of all truth," and his worshippers are bound to conform themselves to his image. Darius, in his inscriptions, protests frequently against "lies," which he seems to regard as the embodiment of all evil. A love of *finesse* and intrigue is congenital to Orientals; and, in the later period of their sway, the Persians appear to have yielded to this natural inclination, and to have used freely in their struggle with the Greeks the weapons of cunning and deception; but, in the earlier period, a different spirit prevailed; lying was then regarded as the most disgraceful act of which a man could possibly be guilty; truth was both admired and practised; Persian kings, entrapped into a promise, stood to it firmly, however much they might wish it recalled; foreign powers had never to complain that the terms of a treaty were departed from; the Persians thus form an honourable exception to the ordinary Asiatic character, and for general truthfulness and a faithful performance of their engagements compare favourably with the Greeks and Romans.—Rawlinson.

THE HORROR OF DEBT AMONG THE PERSIANS. THEIR GENEROSITY. THEIR MORAL FAULTS.

The Persian, if we may trust Herodotus, was careful to avoid debt. He had a keen sense of the difficulty with which a debtor escapes subterfuge and equivocation—forms, slightly disguised, of lying. To buy and sell wares in a market-place, to chaffer and haggle over prices, was distasteful to him, as apt to involve falsity and unfairness. He was free and open in speech, bold in act, generous, warm-hearted, hospitable. His chief faults were an addiction to self-indulgence and luxury; a passionate *abandon*

to the feeling of the hour, whatever that might happen to be; and a tameness and subservience in all his relations towards his prince, which seem to moderns almost incompatible with real self-respect and manliness.—RAWLINSON.

THE FEELING OF THE PERSIANS TOWARDS THEIR KINGS AND THE DEGRADING RESULTS OF THIS FEELING.

THE feeling of the Persian towards his king is one of which moderns can with difficulty form a conception. In Persia the monarch was so much the State, that patriotism itself was, as it were, swallowed up in loyalty; and an absolute unquestioning submission, not only to the deliberate will, but to the merest caprice of the sovereign, was, by habit and education, so ingrained into the nature of the people that a contrary spirit scarcely ever manifested itself. In war the safety of the sovereign was the first thought, and the principal care of all. The tales told of the self-devotion of individuals to secure the preservation of the monarch may not be true, but they indicate faithfully the actual tone of men's sentiments about the value of the royal person. If the king suffered, all was lost; if the king escaped, the greatest calamities seemed light, and could be endured with patience. Uncomplaining acquiescence in all the decisions of the monarch—cheerful submission to his will, whatever it might chance to be—characterised the conduct of the Persians in time of peace. It was here that their loyalty degenerated into parasitical tameness, and became a defect instead of a virtue. The voice of remonstrance, of rebuke, of warning, was unheard at the court; and tyranny was allowed to indulge unchecked in the wildest caprices and extravagances. The father, whose innocent son was shot before his eyes by the king in pure wantonness, instead of raising an indignant protest against the crime, felicitated him on the excellence of his archery.

Unfortunates, bastinadoed by the royal orders, declared themselves delighted, because his majesty had condescended to recollect them. A tone of sycophancy and servility was thus engendered, which, sapping self-respect, tended fatally to lower and corrupt the entire character of the people.—RAWLINSON.

THE GREAT SIZE OF THE PERSIAN ARMIES.

THE numbers of a Persian army, though no doubt exaggerated by the Greeks, must have been very great, amounting, probably, on occasions to more than a million of combatants. Troops were drawn from the entire empire, and were marshalled in the field according to nations, each tribe accoutred in its own fashion.—RAWLINSON.

PERSIA AS A NAVAL POWER.

THOUGH the Persians were not themselves a nautical people, they were quite aware of the great importance of a navy, and spared no pains to provide themselves with an efficient one. The conquests of Phœnicia, Cyprus, Egypt, and the Greek islands were undertaken, it is probable, mainly with this object; and these parts of the empire were always valued chiefly as possessing skilled seamen, vessels, and dockyards, from which the great king could draw an almost inexhaustible supply of war-ships and transports. Persia at times had the complete command of the Mediterranean Sea, and bore undisputed sway in the Levant during almost the whole period of her existence as an empire.—RAWLINSON.

THE WIVES AND CONCUBINES OF THE KINGS OF PERSIA.

Nothing has hitherto been said of the Royal harem or seraglio, which, however, as a feature of the Court always important and ultimately preponderating over all others, claims a share of our attention. In the early times it would appear that the Persian kings were content with three or four wives and a moderate number of concubines. Of the wives there was always one who held the most exalted place, to whom alone appertained the title of "Queen," and who was regarded as "wife" in a different sense from the others. Such was Atossa to Darius Hystaspes, Amestris to Xerxes, Statira to Darius Codomannus. Such, too, were Vashti and Esther to the prince, whoever he was, whose deeds are recorded in Scripture under the name of Ahasuerus. The chief wife, or Queen-Consort, was privileged to wear on her head a royal tiara or crown. She was the acknowledged head of the female apartments or Gynæceum, and the concubines recognised her dignity by actual prostration. On great occasions, when the king entertained the male part of the Court, she feasted all the females in her own part of the palace. She had a large revenue of her own, assigned her, not so much by the will of her husband, as by an established law or custom. Her dress was splendid, and she was able to indulge freely that love of ornament of which few Oriental women are devoid. Though legally subject to her husband as much as the meanest of his slaves, she could venture on liberties which would have been almost fatal to anyone else,[1] and often, by her influence over the monarch, possessed a very considerable share of power.

The status of the other wives was very inferior to this; and it is difficult to see how such persons were really in a position much superior to that of the concubines. As

1 "As intruding on him when not summoned (*Esther* v, 1), inviting him to a banquet (*ib.* v, 4), using his guards to inflict punishments (*Herod.* ix, 112), etc."—Rawlinson.

daughters of the chief nobles—for the king could only choose a wife within a narrow circle—they had, of course, a rank and dignity independent of that acquired by marriage; but otherwise they must have been almost on a par with those fair inmates of the Gynæceum who had no claim even to the name of consort. Each wife had probably a suite of apartments to herself, and a certain number of attendants—eunuchs and tirewomen—at her disposal; but the inferior wives saw little of the king, being only summoned each in her turn to share his apartment, and had none of the privileges which made the position of chief wife so important.

The concubines seem to have occupied a distinct part of the Gynæceum, called "the second house of the women." They were in the special charge of one of the eunuchs, and were no doubt kept under strict surveillance. The empire was continually searched for beautiful damsels to fill the harem, a constant succession being required, as none shared the royal couch more than once, unless she attracted the monarch's regard very particularly. In the later times of the empire, the number of the concubines became enormous, amounting (according to one authority) to three hundred and twenty-nine, (according to another) to three hundred and sixty. They accompanied the king both in his wars and in his hunting expeditions. It was a part of their duty to sing and play for the royal delectation; and this task, according to one author, they had to perform during the whole of each night. It is a more probable statement that they entertained the king and queen with music while they dined, one of them leading, and the others singing and playing in concert.—RAWLINSON.

THE EUNUCHS OF THE HOUSEHOLD OF THE KINGS OF PERSIA.

THE service of the harem, so far as it could not be fitly performed by women, was committed to eunuchs. Each

legitimate wife—as well as the Queen-Mother—had a number of these unfortunates among her attendants; and the king intrusted the house of the concubines, and also that of the virgins, to the same class of persons. His own attendants seem likewise to have been chiefly eunuchs. In the later times, the eunuchs acquired a vast political authority, and appear to have then filled all the chief offices of state. They were the king's advisers in the palace, and his generals in the field. They superintended the education of the young princes, and found it easy to make them their tools. The plots and conspiracies, the executions and assassinations, which disfigure the later portion of the Persian annals, may be traced chiefly to their intrigues and ambition. But the early Persian annals are free from these horrors; and it is clear that the power of the eunuchs was, during this period, kept within narrow bounds. We hear little of them in authentic history till the reign of Xerxes.

RAWLINSON.

THE LOVE OF COSTLY ORNAMENTS AND OF COSTLY AND LUXURIOUS FURNITURE AMONG THE PERSIANS.

THE Persians were, like most Orientals, extremely fond of ornaments. Men of rank carried, almost as a matter of course, massive chains or collars of gold about their necks, and bracelets of gold upon their arms. The sheaths and handles of their swords and daggers were generally of gold, sometimes, perhaps, studded with gems. Many of them wore ear-rings. Great expense was lavished on the trappings of the horses which they rode or drove; the bridle, or at least the bit, was often of solid gold, and the rest of the equipment was costly. Among the gems which were especially affected, the pearl held the first place. Besides being set in the ordinary way, it was bored and strung, in order that it might be used for necklaces, bracelets, and

anklets. Even children had sometimes golden ornaments, which were preferred when the gold was of a reddish colour.

Very costly and rich too was the furniture of the better class of houses. The tables were plated or inlaid with silver and gold. Splendid couches, spread with gorgeous coverlets, invited the inmates to repose at their ease; and, the better to insure their comfort, the legs of the couches were made to rest upon carpets, which were sufficiently elastic to act as a sort of spring, rendering the couches softer and more luxurious than they would otherwise have been. Gold and silver plate, especially in the shape of drinking-cups, was largely displayed in all the wealthy mansions, each household priding itself on the show which it could make of the precious metals.—RAWLINSON.

EATING AND DRINKING AMONG THE PERSIANS. THE GROWTH OF INTEMPERANCE.

IN respect of eating and drinking, the Persians, even of the better sort, were in the earlier times noted for their temperance and sobriety. Their ordinary food was wheaten bread, barley-cakes, and meat simply roasted or boiled, which they seasoned with salt and with bruised cress-seed, a substitute for mustard. The sole drink in which they indulged was water. Moreover, it was their habit to take one meal only each day. The poorer kind of people were content with even a simpler diet, supporting themselves, to a great extent, on the natural products of the soil, as dates, figs, wild pears, acorns, and the fruit of the terebinth tree. But these abstemious habits were soon laid aside, and replaced by luxury and self-indulgence, when the success of their arms had put it in their power to have the full and free gratification of all their desires and propensities. Then, although the custom of having but one meal in the day was kept up, the character of the custom was entirely altered by beginning the meal early and

making it last till night. Not many sorts of meat were placed on the board, unless the occasion was a grand one; but course after course of the lighter kinds of food flowed on in an almost endless succession, intervals of some length being allowed between the courses to enable the guests to recover their appetites. Instead of water, wine became the usual beverage; each man prided himself on the quantity he could drink; and the natural result followed, that most banquets terminated in general intoxication. Drunkenness even came to be a sort of institution. Once a year, at the feast of Mithras, the King of Persia, according to Duris, was bound to be drunk. A general practice arose of deliberating on all important affairs under the influence of wine, so that, in every household, when a family crisis impended, intoxication was a duty.—RAWLINSON.

THE EDUCATION OF YOUTHS AMONG THE PERSIANS. THEIR TRAINING IN FIELD SPORTS AND HUNTING.

ALL the best authorities are agreed that great pains were taken by the Persians—or, at any rate, by those of the leading clans—in the education of their sons. During the first five years of his life the boy remained wholly with the women, and was scarcely, if at all, seen by his father. After that time his training commenced. He was expected to rise before dawn, and to appear at a certain spot, where he was exercised with other boys of his age in running, slinging stones, shooting with the bow, and throwing the javelin. At seven he was taught to ride, and soon afterwards he was allowed to begin to hunt. The riding included not only the ordinary management of the horse, but the power of jumping on and off his back when he was at speed, and of shooting with the bow and throwing the javelin with unerring aim, while the horse was still at full gallop. The

hunting was conducted by state officers, who aimed at forming by its means in the youths committed to their charge all the qualities needed in war. The boys were made to bear extremes of heat and cold, to perform long marches, to cross rivers without wetting their weapons, to sleep in the open air at night, to be content with a single meal in two days, and to support themselves occasionally on the wild products of the country, acorns, wild pears, and the fruit of the terebinth tree. On days when there was no hunting they passed their mornings in athletic exercises, and contests with the bow or the javelin, after which they dined simply on the plain food mentioned above [in the preceding extract] as that of the men in the early times, and then employed themselves during the afternoon in occupations regarded as not illiberal—for instance, in the pursuits of agriculture, planting, digging for roots, and the like, or in the construction of arms and hunting implements, such as nets and springes. Hardy and temperate habits being secured by this training, the point of morals on which their preceptors mainly insisted was the rigid observance of truth. Of intellectual education they had but little. It seems to have been no part of the regular training of a Persian youth that he should learn to read. He was given religious notions and a certain amount of moral knowledge by means of legendary poems, in which the deeds of gods and heroes were set before him by his teachers, who recited or sung them in his presence, and afterwards required him to repeat what he had heard, or, at any rate, to give some account of it. This education continued for fifteen years, commencing when the boy was five, and terminating when he reached the age of twenty.

The effect of this training was to render the Persian an excellent soldier and a most accomplished horseman. Accustomed from early boyhood to pass the greater part of every day in the saddle, he never felt so much at home as when mounted upon a prancing steed. On horseback he pursued the stag, the boar, the antelope, even occasionally

the bear or the lion, and shot his arrows, or slung his stones, or hurled his javelin at them with deadly aim, never pausing for a moment in his career. Only when the brute turned on his pursuers, and stood at bay, or charged them in its furious despair, they would sometimes descend from their coursers, and receive the attack, or deal the *coup de grâce* on foot, using for the purpose a short but strong hunting-spear. The chase was the principal delight of the upper class of Persians, so long as the ancient manners were kept up, and continued an occupation in which the bolder spirits loved to indulge long after decline had set in, and the advance of luxury had changed, to a great extent, the character of the nation.

At fifteen years of age the Persian was considered to have attained to manhood, and was enrolled in the ranks of the army, continuing liable to military service from that time till he reached the age of fifty.—RAWLINSON.

THE PERSIANS' CONTEMPT OF TRADE AND COMMERCE.

FOR trade and commerce the Persians were wont to express extreme contempt. The richer classes made it their boast that they neither bought nor sold, being supplied (we must suppose) from their estates, and by their slaves and dependents, with all that they needed for the common purposes of life. Persians of the middle rank would condescend to buy, but considered it beneath them to sell; while only the very lowest and poorest were actual artisans and traders. Shops were banished from the more public parts of the towns; and thus such commercial transactions as took place were veiled in what was regarded as a decent obscurity. The reason assigned for this low estimation of trade was that shopping and bargaining involved the necessity of falsehood.—RAWLINSON.

THE DISLIKE OF WORK AMONG PERSIAN WOMEN.

According to Quintus Curtius, the Persian ladies had the same objection to soil their hands with work that the men had to dirty theirs with commerce. The labours of the loom, which no Grecian princess regarded as unbecoming her rank, were despised by all Persian women except the lowest; and we may conclude that the same idle and frivolous gossip which resounds all day in the harems of modern Iran formed the main occupation of the Persian ladies in the time of the Empire.—Rawlinson.

THE EFFEMINATE LUXURIOUSNESS AND DEMORALISING HABITS OF THE LATER PERSIANS.

With the general advance of luxury under Xerxes and his successors there were introduced into the empire a number of customs of an effeminate and demoralising character. From the earliest times the Persians seem to have been very careful of their beards and hair, arranging the latter in a vast number of short crisp curls, and partly curling the former, partly training it to hang straight from the chin. After awhile, not content with this degree of care for their personal appearance, they proceeded to improve it by wearing false hair in addition to the locks which nature had given them, by the use of cosmetics to increase the delicacy of their complexions, and by the application of a colouring matter to the upper and lower eyelids, for the purpose of giving to the eye an appearance of greater size and beauty. They employed a special class of servants to perform these operations of the toilet, whom the Greeks called "adorners." Their furniture increased, not merely in splendour, but in softness; their floors were covered with carpets, their beds with numerous and delicate coverlets; they could not sit upon the ground unless a cloth was

first spread upon it; they would not mount a horse until he was so caparisoned that the seat on his back was softer even than their couches. At the same time they largely augmented the number and variety of their viands and of their sauces, always seeking after novel delicacies, and offering rewards to the inventors of "new pleasures." A useless multitude of lazy menials was maintained in all rich households, each servant confining himself rigidly to a single duty, and porters, bread-makers, cooks, cup-bearers, water-bearers, waiters at table, chamberlains, "awakers," "adorners," all distinct from one another, crowded each noble mansion, helping forward the general demoralisation. It was probably at this comparatively late period that certain foreign customs of a sadly lowering character were adopted by this plastic and impressible people, who learnt the vice of pæderasty from the Greeks, and adopted from the Assyrians the worship of Beltis, with its accompaniment of religious prostitution.—RAWLINSON.

THE TERRIBLE, IRRESPONSIBLE AUTHORITY OF THE PERSIAN KINGS OVER THEIR SUBJECTS.

ON the whole the Persians may seem to have enjoyed an existence free from care, and only too prosperous to result in the formation of a high and noble character. They were the foremost Asiatic people of their time, and were fully conscious of their pre-eminency. A small ruling class in a vast empire, they enjoyed almost a monopoly of office, and were able gradually to draw to themselves much of the wealth of the provinces. Allowed the use of arms, and accustomed to lord it over the provincials, they themselves maintained their self-respect, and showed, even towards the close of their Empire, a spirit and an energy seldom exhibited by any but a free people. But there was

nevertheless a dark side to the picture—a lurking danger which must have thrown a shadow over the lives of all the nobler and richer of the nation, unless they were utterly thoughtless. The irresponsible authority and cruel dispositions of the kings, joined to the recklessness with which they delegated the power of life and death to their favourites, made it impossible for any person of eminence in the whole Empire to feel sure that he might not any day be seized and accused of a crime, or even without the form of an accusation be taken and put to death, after suffering the most excruciating tortures. To produce this result, it was enough to have failed through any cause whatever in the performance of a set task, or to have offended, even by doing him too great a service, the monarch or one of his favourites. Nay, it was enough to have provoked, through a relation or a connection, the anger or jealousy of one in favour at Court; for the caprice of an Oriental would sometimes pass over the real culprit and exact vengeance from one quite guiltless—even, it may be, unconscious—of the offence given. Theoretically, the Persian was never to be put to death for a single crime; or at least he was not to suffer until the king had formally considered the whole tenor of his life, and struck a balance between his good and his evil deeds to see which outweighed the other. Practically, the monarch slew with his own hand any one whom he chose, or, if he preferred it, ordered him to instant execution, without trial or inquiry. His wife and his mother indulged themselves in the same pleasing liberty of slaughter, sometimes obtaining his tacit consent to their proceedings, sometimes without consulting him. It may be said that the sufferers could at no time be very many in number, and that therefore no very wide-spread alarm can have been commonly felt; but the horrible nature of many of the punishments, and the impossibility of conjecturing on whom they might next fall, must be set against their infrequency; and it must be remembered that an awful horror, from which no precautions can save a man, though it

Combat of Persian King with Lion.

From a bas-relief.

happen to few, is more terrible than a score of minor perils, against which it is possible to guard. Noble Persians were liable to be beheaded, to be stoned to death, to be suffocated with ashes, to have their tongues torn out by the roots, to be buried alive, to be shot in mere wantonness, to be flayed and then crucified, to be buried all but the head, and to perish by the lingering agony of "the boat." [1] If they escaped these modes of execution, they might be secretly poisoned, or they might be exiled, or transported for life. Their wives and daughters might be seized and horribly mutilated, or buried alive, or cut into a number of fragments. With these perils constantly impending over their heads, the happiness of the nobles can scarcely have been more real than that of Damocles upon the throne of Dionysius.—RAWLINSON.

THE DEATH OF CYRUS THE CONQUEROR OF BABYLON. THE CHARACTER OF CYRUS.[2]

EARLY in the spring of the following year (537 B. C.)—at least we seem to gather as much from the mutilated end of the "Annals"—Kyros departed from Babylon, leaving there his eldest son Kambyses as his viceroy. We have no information as to how exactly he occupied the next eight years. Some part of the time he must have spent at home, and we know that he deposited in his new palace at Pasar-

1 "This punishment consisted in placing the sufferer's body between two boats in such a way that only his head and hands projected at one end and his feet at the other, and keeping him in this position till he died miserably from the loathsome effects of the confinement. Persons might linger on under this punishment as much as seventeen days."—RAWLINSON.

2 It will be noticed that in the "Selected Studies" the spelling of many proper names is different from that adopted in the Text. This is so because in the Selections the spelling is that of the orginal writers. The spelling adopted in the Text throughout the book is the old-fashioned sort, sanctioned by many years of literary usage.

gadæ most of the untold wealth which the treasures of Sardis, Agbatana, and Babylon had yielded him. Ancient historians are not unanimous on the manner of his death, which took place in 529 B. C. It seems probable that he perished in an expedition against the Massagetæ, a distant and very barbarous nomadic tribe, whose range lay in the far north-east beyond the Sea of Aral. That is the version which Herodotus gives, but, as usual, so obscured with fables and incongruities that the narrative will not bear close inspection. No amount of fact or details, however, did we possess them, could materially add to the respect and admiration with which this most majestic and gracious figure inspired both the contemporary world and remote posterity. It is not only that he was, in the highest sense, a good king, but that he was *the first* good king we know of. He is, moreover, the first historically approved great and good man of our own race, the Aryan or Indo-European. The grandeur of his character is well rendered in that brief and unassuming inscription of his, more eloquent and proud in its lofty simplicity than all the Assyrian self-extolling, bragging annals: "I AM KURUSH THE KING, THE AKHÆMENIAN" [generally written: *"I am Cyrus the king, the Achæmenian"*].—ZÉNAÏDE A. RAGOZIN, *in "The Story of Media, Babylon, and Persia," in "The Story of the Nations" Series.*

THE PURPOSE OF DARIUS TO PUNISH THE GREEKS. ITS FAILURE. THE CONSEQUENCES OF THE FAILURE.

DAREIOS returned home bitterly mortified and irritated by his bootless and senseless expedition into the wilds of Scythia, and gladly vented his irritation on those who displeased him. His great grudge was now against the Greeks —not those of Asia, but those across the sea, the people of Hellas. He knew that they were one nation with these rebellious colonies, that they gave them support, encourage-

ment, and sympathy, and determined to make an end of the entire obnoxious race. Little did he dream that the mortification and losses of his Scythian campaign were as nothing to those which he was to experience at the hands of this nestful of traders, seamen, farmers, and craftsmen; or that Miltiades, after being overruled by his timid and selfish compeers on the Danube, would yet satisfy his patriotic ambition, and, as the hero of Marathon, be a check on the overwhelming deluge from the East; or that neither he himself, nor his children, nor his children's children, would ever be able to achieve the task which he now undertook, with all the caution and preparation of a wise general, indeed, but with absolute faith in its quick and easy completion.

But this glorious struggle and triumph of the few lifted to superhuman heroism by an ennobling moral principle, as against the merely brutal force of numbers, does not properly belong any more to the history of the East nor to that of remote antiquity: it is the dawn of a new star, in the West, and of times which, from their spirit, actors, and achievements, may almost be called modern. At the bottom of the new departure lies the difference between the ideals —the conception of the beauty and dignity of political and social life—set up by the Oriental and Western man: "A good master!" is the prayer and ideal of the Asiatic. "No master! liberty at any price, as the highest good in itself!" is that of the Greek. And the Greek wins the day, for his own time and for his own race, and for future times and races to come.—Zénaïde A. Ragozin.

POPULAR STUDIES OF ANCIENT PEOPLES

V. THE GREEKS

THE GREEKS

POPULAR HISTORICAL STUDY

Part I

The Settlement of Hellas—to B. C. 500

1. GREECE THE MOST INTERESTING NATION OF ANTIQUITY.

Greece, to the peoples of all European countries and to their descendants in America, is the most interesting nation of antiquity. The civilisation of Greece was the first to arise in Europe, and its influence has been continuously exerted upon the civilisation of every other country in ancient, in mediæval, and in modern times, right down to the present day. The Greek language, as it was perfected five centuries before the birth of Christ, still stands the most wonderful instrument for the expression of human thought that the world has ever known. Greek poetry, not only for the perfection of its structure but also for the sublimity of its ideas, is still the most impressive of all poetry. Greek prose literature and Greek oratory are still the models upon which the prose styles of the best writers and the oratory of the best speakers among all cultured peoples are based, and the standards by which they are judged. Greek architecture is still, in its leading features, the architecture of our finest and most impressive public

Hellas, 500 B. C.

buildings, and for twenty centuries has been the ideal architecture for all edifices devoted to civic and national uses. Greek sculpture, in its grace, in the perfection of its form, in the sublime simplicity and effectiveness of its ethical meaning and intent, has never been surpassed and rarely been equalled. Greek philosophy is still the starting point of all our philosophical study, and the fountain-head of every one of our modern philosophical systems. Greek school-books are studied to-day, in essence if not in their entirety, in every civilised country in the world. Greek history embodies the first illustrations of the successful working out of the republican principle of government, and still supplies to the world, as it has ever done, the finest illustrations of the effectiveness of republican institutions as instruments for the development of freedom and as bulwarks against despotism. And, finally, the Greek spirit of intellectual alertness and inquiry, and of love for the beautiful in nature and in art, and especially of love for physical perfection in the "human form divine," and of joy and delight in every sort of pleasure that sweetens human existence, is to-day an all-pervading and all-prevailing spirit, affecting, whether recognised or not, the intellectual processes, the artistic ideals, and the social efforts, of every human being within the pale of modern civilisation.

2. THE ACHÆANS, THE ÆOLIANS, THE DORIANS, AND THE IONIANS.

THE Greeks were of Aryan stock, but the date when they first migrated from their original homes and settled in the country which they afterwards, by their freedom-loving spirit and intellectual activity, made so famous, is not known. It is lost in antiquity. The Greeks themselves called themselves "autochthones," or "offspring of the soil." The first immigrants are known as *Pelasgians*,

These seem to have settled in Greece about the time that the earliest Latin Aryans settled in Italy, and perhaps the two peoples were companions in emigration. Later immigrants were the *Hellenes,* who came into the land, took possession of it, and confined the Pelasgians to small and inaccessible districts. The Hellenes, however, were not one nation; they consisted of several tribal peoples. Of these the most important were the *Achæans,* the *Æolians,* the *Ionians,* and the *Dorians.* These tribes settled in the country at different times; took possession peaceably of what territory they could; and what they could not obtain peaceably fought with one another to obtain possession of by war. As a result of all these immigrations and contests and of the migrations which the contests brought about, it finally turned out (say about 500 B. C.) that the *Achæans,* who were probably the first Hellenic immigrants, and were certainly in earlier times the most heroic and powerful of all Hellenic tribes, were for the most part enslaved by the Æolians and Dorians, although they remained in free possession of a small strip of land along the northern coast of the Peloponnesus (the southern part of Greece); that the *Æolians,* who at one time had possession of a great part of both northern and southern Greece, finally existed as a free people only in the state of Bœotia in northern Greece, though as slaves or subject peoples they were populous in almost all northern Greece, and in all the western half of the Peloponnesus; that the *Dorians,* though they first settled in northern Greece, retained there only one small state (Doris), but in southern Greece, or the Peloponnesus, developed a very strong power in the eastern half, and finally got possession of almost the whole peninsula; and that the *Ionians,* though they first settled in the Peloponnesus, were afterwards principally confined to one state in northern Greece (Attica), and to Eubœa and some other islands. Of these tribes the Achæans soon ceased to have importance. The Æolians were probably the ancestors of both the Dorians and Ionians, and were perhaps themselves partly descended from the Achæans.

Sophocles.

Demosthenes.

3. THE DORIANS AND THE IONIANS THE MOST IMPORTANT GREEK TRIBES.

THE Dorians and the Ionians are, in every sense, the most important tribes of the Hellenes. The *Dorians* were a brave, high-spirited, enduring, haughty race, very conservative in their habits and sentiments, opposed to change, and averse to every sort of employment except war, of which, indeed, they were very fond. In fact, as they became powerful, they gave themselves up to warlike pursuits entirely, and left all trades and professions to their neighbours, the Æolians and Ionians, and made their slaves, the Helots (as the captive Achæans and Æolians were called), do all their menial services for them. Their language abounded in broad and rough sounds, and thus the word "Doric" is now often used to denote a speech or language in which broad and rough sounds similarly abound. In government the Dorians were in reality "oligarchs," that is, they believed in government by "the few"; and though their own government was a form of monarchy in which two kings were always reigning, they were in truth not fond of monarchy. Their kings were merely chief nobles. To republican forms of government they were always decidedly opposed. But the *Ionians* were the most important of all the Greek races. They were the race in whom the Greek spirit, as it is generally understood, had its most characteristic manifestation. They were enterprising, quick, vivacious, inventive, fond of experiment or trial, quick to see the merit of a proposed change, fond of adventure, fond of trade and commerce, and in their best days greatly devoted to literature and art. They were, besides, good soldiers and very enterprising and capable sailors. The language of the Ionians was, originally, one that quite differed from that of the Dorians, being not harsh in sound nor abrupt in termination, but soft and smooth-flowing, and abounding in vowel endings. And from Ionian Greek, by contractions and modifications, was developed "Attic Greek," an idiom which was neither so

harsh nor so broad as the Doric, nor so soft, smooth-flowing and vocal as the Ionic. Attic Greek is the Greek language in its highest development, and is perhaps the language nearest to perfection that the world has ever known. It was in a corrupted form of Attic Greek, called "Hellenistic Greek," that the books of the New Testament were originally written.

4. THE INTERTRIBAL RIVALRY OF THE DORIANS AND THE IONIANS.

As said above, the Dorians and the Ionians were the two tribal peoples of the Greeks that are of most importance to the student of history, for it was they who rose to be the "hegemons," or "leaders," among the Greek tribes, and who, together or singly, finally acquired dominion over the whole Greek territory. It was also, as we shall see, the intertribal rivalry of the Dorians and Ionians that ultimately proved to be the ruin of Greek nationality. The *Dorians,* or (as they were afterwards called—from the names of their capital city) the *Spartans* or *Lacedæmonians,* were the first to be "hegemons." In course of time they took possession of, or were the leaders in, the whole of the Peloponnesus. Besides, they exercised a leadership among all the Greeks in the Peloponnesus or elsewhere, who were either oligarchical or monarchical in their ideas of government. The *Ionians,* as represented by the people of Attica, or (as they were called from their capital city) the *Athenians,* in course of time took possession of, or were leaders in, all northern Greece, although the Æolian Greeks, as represented by the Bœotians, were frequently independent of the Athenians. In addition, the Athenians acquired a dominion over, or exercised a leadership in, many of the Greek islands of the Ægean, and many of the Greek settlements of Asia Minor. It thus happened that the Dorians and the Ionians, or, as they

were more generally called, the Spartans and the Athenians, came frequently into collision, and often were in conflict, either contending against one another for supremacy, or else contending with one another for the "hegemony" or "leadership" of the whole Hellenic nation. And, as was said above, it was this intertribal rivalry of these two leading peoples that prevented the Greeks from becoming a great nation and that ultimately proved to be their ruin.

5. THE FATAL WEAKNESS OF HELLAS.

GREECE was known in ancient times as *"Hellas,"* and its people were called *"Hellenes";* and these names have always been used by the Greeks themselves to name their country and its inhabitants, from the earliest times even to this day. But "Hellas" with the ancient Greeks meant much more than the country which we now call Greece. It meant not only Greece as we now know it, but also all those parts of the world, other than Greece proper, in which settlements were made by Greek peoples, whether original settlements by peoples of the primitive Greek stocks, or settlements made by colonists from Greece itself. Some of these settlements made by primitive Greek peoples who had never been in Greece had been made anterior in time to the settlement of Greece itself. Of all these primitive settlements the most important were those made by Ionian Greeks on the coasts of Thrace (modern Turkey) and Asia Minor, on the Propontis (Sea of Marmora) and the Ægean. So permanent and well-diffused were the Ionian settlements in Asia Minor that a part of the Asia Minor coast with the adjacent islands long bore the name of *"Ionia."* But the Greeks of Greece proper were also enterprising and successful colonists; and though their colonies were for the most part isolated settlements, yet they proved to be very permanent, and very resistant to absorption by the peoples that surrounded them, or who afterwards took possession of

them. All the peoples of Greece proper were colonisers; but the most enterprising and successful of them were the *Ionian Greeks.* These not only kept strengthening the colonies of their kinsmen in Asia Minor and Thrace, but also established other colonies in these same parts, and important colonies also in many places along the shore of the Mediterranean, not only in eastern Europe and Asia Minor, but also in western Europe and northern Africa. The *Dorians* and *Æolians* were also successful colonisers. It thus resulted that, at the time of say about 500 B. C., Greek influence along the whole littoral (or shore line) of the Mediterranean, the Propontis, and the Black Sea, was very potent. The Greek cities, Trapezus, Oblia, and Istria, on the Black Sea, Ephesus and Miletus, in Asia Minor, Cyrene in Africa, Tarentum, Crotona, and Sybaris in Italy, Naxos, Syracuse, and Agrigentum, in Sicily, and Massalia (Marseilles) in southern Gaul (France), besides many others in all these districts, were large and flourishing communities, which were themselves the founders of other colonies. And not only were all the islands of the Ægean thoroughly Greek, but even Cyprus and Sicily were almost Greek, while the whole of southern Italy was so Grecianised that its common name was now "Magna Græcia," or "Great Greece." Rome was not yet a prominent power, and the power of the Phœnicians was rapidly declining, so that the Greek colonies apparently had a glorious destiny in store for them. But the evil influence that was working ruin upon the Greeks of the motherland was working similar ruin upon the Greeks of the colonies. United, the peoples of Hellas might have stood firm and unconquered under all the attacks that any nation, however large and strong, would have been able to bring against them; but, divided as they were by tribal distinctions, and weakened by tribal jealousies, they soon effected the first steps in their own ruin by fighting one another, and then despoiling conquerors easily effected the rest. For a short time, as we shall see, the fear of Persian dom-

ination bound all the Greek peoples, both those of the motherland and those of the colonies, into a federation of common interests, and that time, short as it was, was the epoch of Greece's highest development as a nation. But when the common danger was removed and the common fear was ended, tribal jealousies again asserted themselves, and Hellas became once more an untied bundle of sticks, never to be united again, but to be broken in pieces, bit by bit.

THE GREEKS

POPULAR HISTORICAL STUDY

Part II.

Athens and Sparta to B. C. 338.

1. THE CONTEST BETWEEN OLIGARCHY AND DEMOCRACY.

The history of Hellas during all its years of development (when once its records began to be authentic), and during the whole period of its power and influence as a distinct nation (that is, say, to the battle of *Chæronea,* B. C. 338) is the history of its two leading cities, *Athens* and *Sparta.* But, as we saw in our last week's lesson, Hellas was never really a nation, nor were the Greeks ever at any time a united people. The Greek ideal of government never got beyond that of a tribal community, and the highest development of this ideal was an organised community living all at one centre, or, in other words, a civic organisation, or city. The tribal instinct was satisfied when once it was embodied in one of these civic organisations; but any organisation which included the union of two or more cities almost necessarily implied the union of two or more tribes or parts of tribes, and so was repugnant to the tribal instinct and was sure to come to an early end. Even when Athens or Sparta obtained that which they often so

(THESSALY)
THERMOPYLAE
MT. PARNASSUS
CHAERONEA
DELPHI
THEBES
PLATAEAE
MARATHON
ATHENS
SALAMIS
CORINTH
OLYMPIA
ARGOS
MANTINEA
PELOPONNESUS
SPARTA
ANCIENT GREECE

ardently strove for—namely, a leadership or hegemony among the Greeks—the leadership could be only of short duration because of its conflict with tribal sensibilities and jealousies. But allied with these tribal jealousies were jealousies of a similar and almost equally grievous sort—the jealousies between the high-born and the low-born, the few and the many, the oligarchs and the masses. These jealousies existed in every community, no matter what its tribal origin was. But as Sparta was from the beginning an oligarchical state, and Athens a popular state, so from the beginning in every community Sparta was regarded as the leader of Hellas by all those who wished to see oligarchical government prevail, and Athens was similarly regarded by those who wished to see government by the people prevail. And as in every community the oligarchs were always the most active in the assertion of class distinctions, and the most interested in keeping them fully maintained, so in every community there were always those, no matter what their tribal origin was, who were desirous of seeing Spartan influence prevail, and the influence of Athens diminished or destroyed. It thus happened that, in the contests between Athens and Sparta, Athens had always to deal with defections and malcontents within her own camp. When for a time a fear of Persian domination prevailed, and there was some approach towards a national spirit among the Greeks, then Athens rose to a position of real power and influence in Hellas; but no sooner was that fear removed, and the national spirit which it had aroused had died out, than Athens had again to contend with foes both within and without, so that she soon lost not only her leadership, but, also, for a time, her independence. But later on the many successes which Sparta had gained worked her ruin also. Her people became not only haughty and exclusive, but luxurious, purse-proud, and greedy for riches. Worse than this, they became willing and even anxious to receive bribes from foreign powers as a price for their unfaithfulness to the cause of Hellas. Even their

old-time supporters among the oligarchs of other cities felt the dishonour of continuing to them their allegiance; and thus Sparta, too, fell from her high estate. It thus resulted that for a number of years before the fatal battle of Chæronea, say for a century, Greece was a scene of lamentable confusion; her several communities so many disparate parts, belonging to no organised whole, and acknowledging no central authority, her popular leaders discredited by a long series of disastrous defeats, and her oligarchical leaders discredited for their baseness, their greed, and their unfaithfulness. It was no wonder then that all Hellenic Greece fell an easy conquest before the growing power of Macedonia.

2. THE SPARTANS.

When the Spartans settled in the Peloponnesus they gradually reduced the peoples of the southern and western parts of the peninsula to subjection, making some "helots," or serfs, or slaves of the soil, and permitting others to be nominally free, but allowing them no share in the government of the country, and requiring them to devote themselves to agriculture, commerce and mechanical trades. For a long time the government of the Spartans was not a very strong or orderly one, and the credit of making it both strong and orderly is due to *Lycurgus* (B. C. 825), whose history, though largely mythical, still shows him to have been one of the most remarkable men of antiquity. He first drew up a constitution for the country of striking originality and power; and then, obtaining from the people a promise that it should not be in any way altered until he returned again, he set out, ostensibly on a series of travels, but in reality with the purpose of never coming back. The constitution of the Spartans thus became (such was their reverence for Lycurgus) a very fixed and durable affair. In appearance it was a monarchy, but in

reality it was an aristocratical republic—or, rather, a social military oligarchy. Each individual Spartan lived for the state, and for the state alone. All the Spartan men were soldiers; all the Spartan women were the mothers and nurses of soldiers. There was no employment which a Spartan could enter upon but war. All laws, and all matters of state policy, were first proposed and put in shape in a council of thirty elders (the "gerontes" or "old men"); but the ultimate decision as to the matters which the elders proposed was made in an assembly composed of all male Spartans who were over thirty years of age, no discussion being allowed, but merely the individual vote, "yea" or "nay." There were always in Sparta two kings, but in reality these kings were only chiefs among the elders. Property consisted almost entirely of lands and slaves, and these were allotted by the state from the spoils of war. All Spartans under the age of sixty ate, by turns, at a public board, and slept in public barracks. But the fare was plain and meagre, and the bed hard and comfortless, for luxury was abhorrent to the early Spartans. Education was wholly military, and wholly a preparation for the service of the state. No infant was allowed to live that did not show promise of being strong and hardy. For seven years the child was reared by its mother; then it was handed over to the state to remain in pupilage till the age of thirty. Of learning, as we now understand it, there was very little; but the body was hardened by rigid discipline and exercise; and every Spartan learned, as primary rules of conduct, to be obedient to authority without question, and to think and act without discussion. Our own word "laconic" is a memorial even to this day of the Spartans' brief and pithy ways of speech, for in origin it meant "in the manner of the Laconians," that is "of the Spartans." The only intellectual arts which the Spartans indulged in were playing upon the lyre and singing, but both their music and their poetry were wholly military and warlike. Women among the Spartans were treated with

respect and even with honour; perhaps more so than in any other part of Greece; but the Spartan women were quite as devoted to war, and quite as ready to suffer in the service of their country, as their sons and brothers. They wished for no higher honour than that their sons should distinguish themselves in battle, or at least die in battle in behalf of their country's interests. Such was the Spartan social organisation and the Spartan spirit at their best, and such no doubt that spirit was when at the pass of *Thermopylæ* (B. C. 480) the three hundred Spartan heroes, under *Leonidas*, devoted themselves (although betrayed) to death rather than retreat before the Persian host. Such, too, though somewhat degraded, no doubt it was, when during the *Peloponnesian War* (B. C. 431-404) Sparta took the lead in the league against Athens, which resulted in the shedding of more Hellenic blood than had been shed in all previous wars put together, and which resulted, too, alas, in Athens' overthrow. But hardy and high-souled warriors though at first the Spartans were, their many really noble qualities were not a sufficient counteraction to the degenerating influences of their evil qualities—their pride, their haughtiness, their indifference to the rights of others, their selfishness, and their greed. So that when, in B. C. 362, the battle was fought (*Mantinea*) by which *Epaminondas*, the heroic leader of the Thebans (of Bœotia) broke the power of Sparta, and gained for all the western half of the Peloponnesus freedom from a rule (practically a slavery) that the Spartans had imposed upon its inhabitants for almost four centuries, Sparta never again rallied, for her friends were few and her enemies many.

3. THE ATHENIANS—THEIR CHARACTER.

THE history of the Athenians is interesting but inexpressibly disappointing and sad. The most wonderful people the world has ever known—developing in a few centuries

from a state of primitive wildness not very far above that of our own Indian tribes at the time the Europeans first encountered them, to a civilisation that lacked little of being as refined and cultured as any that even our modern world can show; and excelling equally in intellectual and physical endowments; but yet strangely deficient in those higher qualities of the soul which give strength to character and stability to purpose—they call forth at once our admiration and our pity. In devotion to truth and to honour, even in love of home and country, they were far inferior to their rivals in the interest and esteem of moderns, the Romans. Even their tribal patriotism and their tribal pride were deficient in that fixed rootedness and sturdy strength which made the tribal patriotism and the tribal pride of the Spartans such forceful elements in their character both for good and evil. And yet, intellectually, the Athenians could see clearly enough the moral beauty of every virtue, the moral blessedness of all noble and upright conduct; and occasionally they practically gave evidence of their patriotism, and of their devotion to truth and honour, in examples as fine and memorable as any the world has ever witnessed. But as a rule the intellectual alertness of the Athenians made them shrewd rather than just; made them ingenious in pretences and expedients rather than honest; made them adroit and skilful in the use of plausible arguments rather than strict adherers to simple right and truth. And unfortunately their religion gave no strength to their character; afforded no defence against the temptations to resort to finesse to which their intellectual suppleness constantly exposed them; for their religion, where it was not superstition, was scarcely regarded seriously. There were, of course, among the Athenian people splendid exceptions to this general prevalence of moral indifference; and in individual characters like *Socrates* and *Plato,* and frequently in literature, the highest ideals were reached and shown. But even the greatest of the Athenians were only too frequently men of very facile principles. *Themistocles* and *Alcibiades,* each the

winner of many glorious victories for his country, and each in turn the darling hero of his country, both joined themselves with the Persians, the worst enemies their country ever had. Even *Miltiades,* the hero of Marathon, whose valour and decision practically saved Greece from becoming a Persian province, when trusted by the state with funds and an armament, used them not for the ends of the state but for his own private ends. And men of honour and principle who occasionally rose to public employments among the Athenians found also only too frequently that honour and devotion to principle led to public disgrace and ill-treatment. *Aristides,* who for his virtue was surnamed "the Just," and who, when he died, although he had been all his life in public affairs, left not money enough to pay for his funeral, had to suffer banishment. And *Thrasybulus,* the greatest and noblest among the later Athenians, had to suffer banishment likewise.

4. THE ATHENIANS—THEIR LOYALTY TO DEMOCRACY.

But, despite all their imperfections, the Athenians played an exceedingly important part in the development of the world's civilisation. As has been said, they were the first people to give practical realisation in government to the principles of democracy. Their commonwealth, unlike that of the Spartans, was a government by "the masses," not "by the few." (It must be remembered, however, that even among the Athenians the "slave classes," although they were always numerous, had never at any time any political rights. The slaves in Athens were generally conquests in war; they were as a rule treated kindly.) The machinery of government, however, was cumbrous, and in its executive authority it lacked definiteness, continuity, and headship. The main legislative and revising authority lay in the "ecclesia" or "assembly," a body which consisted of all citizens over twenty years of age. This "assembly" had the right of passing laws, calling the mag-

istrates to account, and electing the *nine archons* or chief executive officers. The most honourable of the legislative bodies was the "boulé," or "council of five hundred" (chosen annually by the citizens), which determined the business that should be introduced into the assembly. In addition, the council of five hundred managed all international affairs, and determined upon peace or war. The chief executive officers were, as has been said, the nine archons (elected annually by the assembly). Of these one was the principal supervisor of affairs, one was commander-in-chief, one was high priest, and six (the "thesmothetæ") were the custodians of the laws. Legal disputes were settled by the "heliasts" or jurors, committees selected by the thesmothetæ out of a body of 6,000 citizens over thirty years of age, chosen by lot. A superior criminal court was the time-honoured "areopagus" (composed in later days of the ex-archons), which took cognisance of such crimes as murder, maiming, poisoning, and arson. The Athenian constitution here outlined was of very ancient origin, and was indeed an evolution from a monarchical form of government which preceded it. But in the form in which it was known in historic times it was in its main features practically the constitution of *Solon* (B. C. 594), a lawgiver as celebrated among the Athenians as Lycurgus was among the Spartans. As it came from Solon's hands, however, the constitution was not a pure democracy. It was a compromise between democracy and oligarchy. Solon's own words in regard to his constitution were: "I gave the people as much strength as is enough, without taking away from their due share or adding thereto. But as to those who had power and the splendour of riches, to them also I gave counsel, even that they should not uphold violence." But in course of time, the constitution became more and more democratic, and the proportion of citizens who had right to take full part in all public affairs—in Solon's time not more than a fifth of all (including the slaves)—very greatly increased.

5. THE ATHENIANS—THEIR GLORY AND THEIR FINAL FALL.

Over and over again, however, was this democratic constitution which the Athenians had developed perverted to a baser ideal, or subverted altogether. But to the honour of democracy it must be recorded that when Athens prospered most her democratic constitution was in its purest form. It was Athens as a vigourous democracy that was the means of arousing Greece to withstand the Persian onsets, and to fight and win the freedom-giving battles, *Marathon* (B. C. 490), *Salamis* (B. C. 480), and *Platæa* (B. C. 479). But the golden age of Athens was the *"Age of Pericles"* (B. C. 460-430), and it was under the leadership of Pericles that the idea of popular freedom had its highest development in the Athenian constitution. The great policy of *Pericles* (B. C. 494-429) was the education of the people—politically, intellectually, socially—and he carried out his policy by extending the franchise to its furthest possible limits; by establishing ways for inducing people to discharge all their public duties—political, legislative and judicial; and by providing for the people the fullest possible instruction and entertainment by means of painting, music, sculpture, architecture, and the drama, all of which, under Pericles, were cared for by the state. But the fatal war with Sparta, which followed hard upon Pericles' death —the so-called *Peloponnesian War* (B. C. 431-404)—was disastrous to the Athenians in every way. It shed the blood of their noblest citizens in torrents. It crippled their finances. It weakened their prestige with other Greek peoples, and broke forever their leadership or hegemony. But, worst of all, it proved a means of destroying the confidence of the people in the honour of their ablest public men. In the end their fortifications were demolished, the walls of their city were razed to the ground, and their once all-powerful fleet was reduced to a few ships. Their democratic government was overthrown (B. C. 404), and,

for a time, a tyrannical oligarchy was established in its place. It thus resulted that though Athens did not lose for ages the position of importance in the world which her learning, her arts, and her philosophy, had gained for her, yet her influence as a political community perished never to rise again.

6. THE END OF THE INDEPENDENCE OF HELLAS.

THE power of Athens fell before the Spartans, B. C. 404. The power of Sparta fell before the Thebans, under *Epaminondas,* at *Mantinea,* B. C. 362. But in the meantime a new state to the north of Greece was rising into prominence. *Philip, King of Macedonia,* had as a young man been educated in Greece and had learned to appreciate Greek culture and Greek military science. When he went back to his own country (B. C. 365) and became king, he determined to make his kingdom the head of a great confederacy, of which all the Hellenic communities (whether willing or not) should be members. In pursuance of this policy he managed to embroil himself in a war which some of the Greek states were waging against the Phocians, who had plundered the temple of Delphi (a temple once held in great reverence by all the Greek peoples, but by this time, though enormously wealthy, much discredited), and from this it was easy to embroil himself in a war, first with one state and then with another, until it was clearly to be seen that he was the enemy of all Greece. But by this time the Greeks had lost what little national cohesion they had ever possessed; and though the celebrated orator *Demosthenes* did his best to arouse Athens and the other Greek states to a sense of the enormity of Philip's designs it was of no avail. In B. C. 338 the battle was fought (*Chæronea*) by which Philip defeated the Athenians and Thebans, and practically put an end to the independence of Greece forever.

THE GREEKS

POPULAR HISTORICAL STUDY

Part III

Greek Literature and Art

1. SLOW IN DEVELOPING AT FIRST—THEN BLAZING OUT SUDDENLY.

Greek literature and Greek art at first developed slowly. The literature of the Greeks was indigenous, and like the literature of all primitive peoples was, in its earliest ages, concerned only with the exploits of heroes and the mythical adventures of gods and goddesses. The art of the Greeks was not, however, wholly indigenous; in its earliest ages it was influenced largely by Babylonian, Assyrian, and Egyptian ideals—either as a result of their own enterprise through direct study and imitation, for the Greeks were an adventurous, travelling, and trading people from the first, or as a result of their intercourse with their trading neighbours, the Phœnicians. But slow as was the development of Greek literature at first, and slow as was also the development of Greek art, affected, too, by canons of foreign taste, as for a long time Greek art undoubtedly was, yet towards the end of the fifth century before Christ, that is to say, in the "*Age of Pericles*" (B. C. 460-430), both the literature and the art of the Greeks blazed into such a

perfection of achievement as has not been paralleled among any people in any other epoch of the world's history. And so far from being modelled upon Babylonian, Assyrian, and Egyptian ideals, Greek art of the time of Pericles was of such refinement of perfection—in ethical meaning, in strength of conception, in beauty and accuracy of form, in chasteness of material, in delicacy and finish of workmanship—that even the best art of all the nations of the world has, since that time, been successful only in imitating it, never in excelling it.

2. GREEK EPIC POETRY—THE "ILIAD" AND THE "ODYSSEY."

GREEK literature, being an indigenous product of the Greek mind, was, like the Greek people themselves, marked by tribal characteristics, and was thus of several distinct types or kinds. In other words, it was essentially either Æolic, Doric, or Ionic; or else Attic, which as we have seen was a development of Ionic. For ages all Greek literature, like all other primitive literature, was wholly poetic. Prose composition, even with the intellectual Greeks, was of a comparatively late origin. The earliest Greek poems now extant are the celebrated "epic" poems, the *"Iliad"* and the *"Odyssey."* These were originally "lays," sung or chanted by early Æolian minstrels to celebrate the supposed achievements of the great Achæan heroes, whose actual achievements, however, were prehistoric. Later on, these Æolian lays were taken in hand by Ionian poets—minstrels also—and were by them put into that flowing yet stately hexameter verse in which we now read them. The Greek epic, therefore, was essentially Ionian; and Ionian poetic literature was indeed almost wholly epic. Thus Ionia has world wide and undying honour. The "Iliad" and the "Odyssey" are the two most fascinating epics ever written; and even to-day they are

Menander.

(An Athenian comic poet, 342-291 *B.C.)*

read by the school-boy and the man of mature intellect with as much ardour and delight as ever they were studied and listened to by the Greek pupil or the Greek citizen of 2,500 years ago; and in every period of the world's history since that early date, except in the darkest eras of the middle ages, these immortal poems, the product of Aryan civilisation in its infancy, have been, throughout the whole western Aryan world, the supreme intellectual delight of the mature scholar, and the chief intellectual pabulum upon which the imaginative faculties of the young scholar have been nourished and sustained. Although both the "Iliad" and the "Odyssey" are generally ascribed to *Homer,* who is supposed to have been a blind poet that lived in Smyrna, in Ionia, 850 years before Christ; yet it is probable that, if there were a Homer at all, his part in the production of the epics could not have been more than that of selecting and fitting together, into logically arranged and orderly epic wholes, the separate lays, composed by his predecessors, which he found already existing and suited to his purpose.

3. GREEK ELEGIAC, IAMBIC, AND LYRIC POETRY.

HOMER in his "Iliad" and his "Odyssey" celebrated the achievements of the old Achæan heroes, men of like passions with ourselves, wondrously helped, however (or hindered), in the poet's account of them, by the fabled gods and goddesses of Olympus. But *Hesiod* (B. C. 735?), a later epic poet, who, though an Æolian (a Bœotian), wrote in the Ionic dialect, was the author of epics that were wholly concerned with the origin and acts of the gods. Besides Homer and Hesiod, there were many other epic poets among the early Greeks; but these are the immortal ones. But another and a later development of the poetic form among the Greeks was the so-called "elegy," which was intended to be accompanied by the flute; and still another

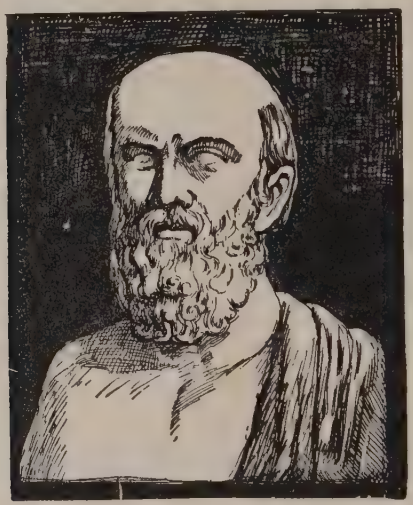
was the "iambic." Both forms, however, were Ionian. The "elegy" and the "iambic" stood midway between the "epic" on the one hand, and the "lyric" on the other. The "elegy" was not confined, as with us, to grave and reflective themes, but was used for the personal and direct expression of the poet's thoughts on any theme he might choose. The "iambic" was mainly used in satire, and *Archilochus* of Paros (B. C. 714-676) was its principal exponent. But the chief achievement of the earlier Greek poetry after the "epic" was seen in its "lyric" verse, the verse of sentiment and passion. In this form of composition the Æolians and the Dorians reached the loftiest heights, and lyric poetry is their special literary glory. The two great representatives of the Æolian lyre were *Alcæus* of Mytilene (B. C. 611), whom the great Roman poet Horace loved to imitate, and *Sappho,* also of Mytilene (B. C. 600?), whose genius was the most splendid ever vouchsafed to woman in the ancient world. The exquisite melody of Sappho's verse, the perfection of its form, and the exquisite adaptation of both its melody and its form to the beauty of the ideas which they served to express, were the theme of the unbounded admiration of all ancient critics, and (so far as her works which are still extant permit a judgment to be made) of all modern critics, also. *Anacreon* of Teos (though an Ionian by birth) is a third Æolian lyrist (B. C. 563-478?), whose love poems and festal songs have gained an enduring immortality. The Æolian lyric poets were personal and individual in their compositions, and their lyrics were wholly on amatory themes. The Dorian lyric poets, contrariwise, prepared their compositions for public occasions; and their lyrics were, for the most part, festive and choral. *Simonides* of Ceos (B. C. 556-467), though an Ionian by birth, was of the Dorian school, but his life and poetry were really pan-Hellenic. His songs were the sweetest and tenderest of all the Greek lyric choir. Simonides made poetry a profession, gained many public prizes for his poems, and is said to have been the first among the Greeks

who ever took money for what he wrote. *Pindar* of Thebes (B. C. 522-442), the greatest of all the Greek lyric poets, was a Dorian also, although he, too, may be classed as a pan-Hellene. Pindar was the great "poet-celebrant" of Greece, the great "occasional poet" of the Hellenic world. While he flourished no great national or tribal function was thought to be complete unless he wrote a poem in honour of it. *Tyrtæus*, an earlier lyric poet (B. C. 668), though of Athenian birth, wrote and sang for the Dorian Spartans, and his famous battle-songs were the inspiration of his adopted countrymen in their great conflicts with the Messenians. All Greek lyric poetry was intended to be recited or sung to the accompaniment of the lyre. The lyre was originally of four strings, but by the invention of the Æolian *Terpander* of Lesbos (B. C. 660), it became of seven strings, and thus acquired the compass of a full octave.

4. THE GREEK DRAMA—ÆSCHYLUS, SOPHOCLES, EURIPIDES, AND ARISTOPHANES.

Epic poetry was Ionian. Elegiac and iambic poetry were both Ionian also. Lyric poetry was Æolian and Dorian. It remained for the Athenians or the people of Attica, whose cosmopolitan instincts gained for their original Ionian character the best qualities of the characters of all the other Greek stocks, to develop a form of poetry which contained elements taken from all the four earlier forms—the epic, the elegiac, the iambic, and the lyric—that is, the "drama." And scarcely was it originated when the drama, in the hands of the Athenians, became the great literary glory of Greece—great in its scope and variety, great in the number and character of those who assisted in developing it, great in its intrinsic excellence, and especially great in its influence upon the people. The drama in its original form was simply a poem sung as a chorus at

the festivals of Dionysus, the god of wine, very similar, indeed, to the Dorian lyric. Its first development was a dialogue between the leader of the chorus, or "coryphœus," and a member chosen from among the chorus as "hypocrites" or "answerer," or "actor" (hence our word "hypocrite," which originally meant merely one of these "answerers" or "actors"). Afterwards a second "answerer"



Æschylus.

or "actor" was employed; and afterwards, again, a third. But even in the highest state of its development the Greek drama was, as to its "dramatis personæ," a very simple affair. Its power lay in the marvellous effectiveness with which its simple elements were used.

Æschylus (B. C. 525-456) was the great founder of the tragic drama. It was he who introduced the second actor. It was he, too, who first furnished the actors with suitable dresses, and saw that their "make-ups" suited their parts. The tragedies of Æschylus (of which he is said to have

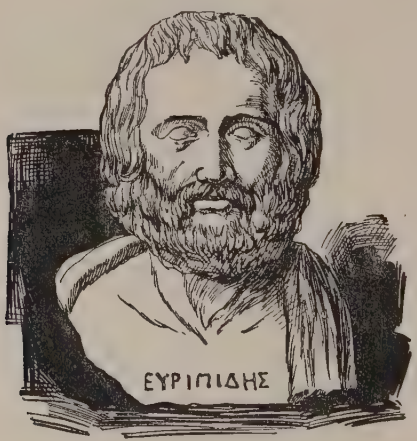
written seventy) were concerned with the fates of men and women as determined by the wills of the immortal gods. Their action, therefore, seems to be characterised by the

Statue of Sophocles.

The figure shows the "himation" or cloak which formed the principal article of attire worn by male Greeks. The "chiton" or shirt was also worn. A man in his "chiton" without his "himation" was supposed to be undressed. A man in his "himation" without his "chiton" (as in the figure) was supposed to be dressed.

awful impressiveness of destiny. Thirty years later than Æschylus flourished the great dramatist *Sophocles* (B. C. 495-406; author of one hundred and thirteen tragedies),

who is the great dramatic representative of the age of Pericles. Sophocles was indeed the most perfect artist of all the Greek dramatists—perhaps the most perfect artist as a dramatic writer that the world has ever known. His dramas marked a development from those of Æschylus. He introduced the third "actor." Besides, his men and women act freely—act as if they were impelled by their own wills. But, on the other hand, they are types of men



Euripides.
From an ancient bust.

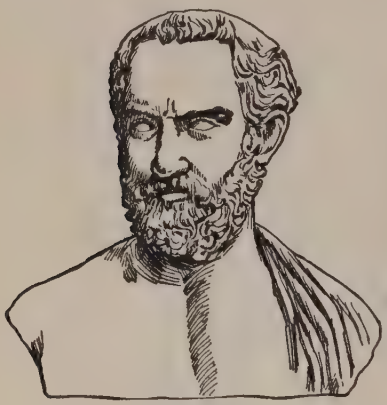
and women, rather than real beings. *Euripides* (B. C. 480-406; author of ninety-two tragedies), the third great dramatist of Greece, still further developed the art of dramatic characterisation. His characters were real—studies of life as it really is. As Aristotle said, Euripides represented men and women not as they ought to be, but as they are. He is thus a true precursor of the modern drama. Æschylus, Sophocles, and Euripides, were tragic dramatists. But from the very beginning the Greek drama had its side of comedy as well as of tragedy. *Aris-*

tophanes (B. C. 444-380) was the great representative of comedy among the Greek dramatists. The essence of his comedy, however, was satire—a satire that was directed not only against public follies and abuses in general, but also against the particular follies and misdemeanours of all personages whose conduct he wished to criticise. In other words, Aristophanes made the drama a vehicle of public enlightenment and the expression of public opinion. It should be added, also, that in Aristophanes the Greek language in its Attic form had its most exact expositor. These great dramatists—Æschylus, Sophocles, Euripides, and Aristophanes—belong not alone to Grecian literature and art. Though they wrote over 2,000 years ago, their compositions are still the study of the poet, the moralist, the dramatist, and the man of letters, in every civilised country of the world.

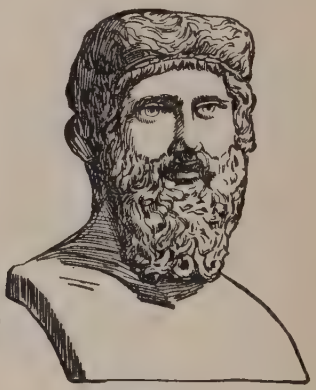
5. GREEK PROSE LITERATURE.

As has been said, prose literature was a comparatively late development among the Greeks. The earliest Greek prose writer whose works have come down to us was Herodotus, "the father of history" (B. C. 484-424?); yet when Herodotus wrote even the Greek drama had reached its prime. There were prose writers—philosophers, annalists, geographers, etc.—before the time of Herodotus, but Herodotus's work marks the beginning of that Greek prose literature which is now called classic. As a historian Herodotus stands in the highest rank, even when judged by modern standards. His work has the unity, the artistic development, of an epic poem. Though a Dorian, born at Halicarnassus, in the Dorian colony of Caria, Herodotus wrote as an Ionian; but his point of view was that of a pan-Hellene. A second great prose writer among the Greeks was *Thucydides* (B. C. 470-401?), an Athenian, whose history of the Peloponnesian war is to this

day considered a model of what a history of that sort should be. As has been said, Herodotus's history has the unity of a poem and a work of art. Thucydides' history has the unity of a scientifically investigated and explained problem. A third great prose writer among the Greeks was *Xenophon* (B. C. 444-374?), whose "*Anabasis*," or "*Retreat of the 10,000 Greeks*," and "*Cyropædia*," or "*History of Cyrus*," and "*Recollections of Socrates*," have been school text-books all over the world almost ever since they were written. But as a historian Xenophon is to be ranked as a narrator rather than as an investigator; and it is only when he is speaking of facts that came within his own observation that he is to be considered trustworthy. But the prose writer whose works have gained more honour for Athenian authorship than those of any other was the philosopher *Plato* (B. C. 429-347). His "*Dialogues*" evince not only the perfection of elegance in style, but also the perfection of logical force and convincingness as philosophical disquisitions. Plato, however, has a greater interest



Thucydides.
From an ancient statue.



Plato.
From antique bust.

for moderns than even the perfection of his style and the charm of his philosophical reasoning. He and his master

Aristotle.

From ancient statue. Showing "himation" or cloak.

Demosthenes.

From statue. Shown in cloak, or "himation," as if delivering an oration.

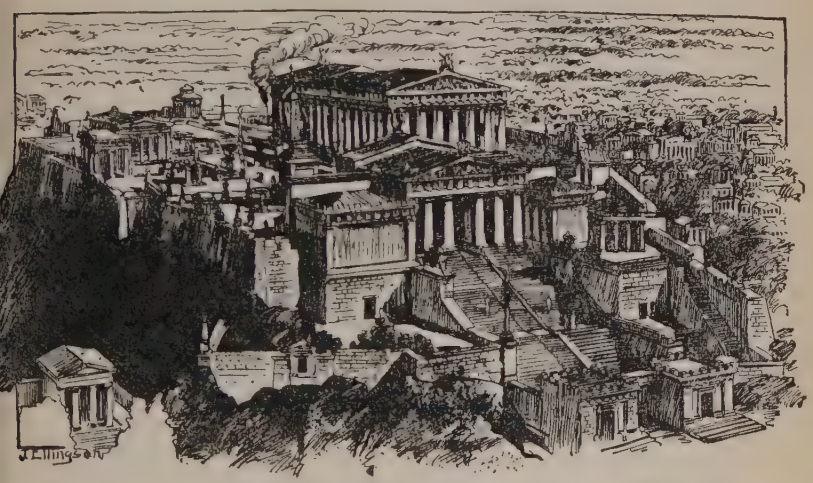
Socrates, the sage (B. C. 469-339), approximated in their teaching very closely to that doctrine of a sole supreme spiritual being, of the immortality of the soul, and of a pure morality based on unselfishness, which is held by

Christians. And the pupil of Plato, *Aristotle* (B. C. 384-322) was even a more original philosopher, a more profound and powerful thinker than Plato was, although not so charming a writer. In Aristotle, indeed, the philosophical reasoning of the Greeks, that is to say of the whole ancient world, reached its culmination; while his influence upon the modern world has even surpassed his influence upon his contemporaries. Connected with Attic prose literature is Attic oratory. Of this art the two great rival Athenian orators *Æschines* (B. C. 389-314) and *Demosthenes* (B. C. 385-322), are the world-famed exponents; and certainly since their day no oratory has ever been heard of equal force and grandeur. Of the two, however, Demosthenes was the superior. Even Æschines, when once his friends expressed astonishment because in a contest before a popular court he was defeated by his rival, enthusiastically testified: "You would cease to be astonished if you had heard Demosthenes."

6. GREEK ART—THE GLORIES OF THE ATHENIAN ACROPOLIS.

GREEK art had its supremest manifestation in architecture and sculpture. It was in beauty of form that the Greek artist reached the highest ideals. In every Greek city, and at the shrine of every Greek divinity in rural districts, the arts of architecture and sculpture, from very early times, had had beautiful, elaborate, and costly embodiment; but it was at Athens, and under Pericles, that they had their culminating realisation. The *Age of Pericles* (B. C. 460-430), at Athens may be said, indeed, to have been the culminating epoch for architecture and sculpture in all the world's history; for certainly never elsewhere, nor at any other time, have such splendid and beautiful edifices been erected, the result of original designs, as those which were erected at Athens while Pericles was the

trusted leader of the Athenian people. In that short though glorious epoch in the history of civilisation, everything seemed to conspire to give to art at Athens its highest honour. The man at the head of affairs, *Pericles* (B. C. 494-429), the man whom the people trusted so utterly that he was practically dictator, united in himself, with the utmost degree of taste and the utmost liberality of views as to



The Acropolis of Athens at the time of Pericles.

The main building is the Parthenon or Temple of Athena. To the left is the Erechtheum or Temple of Poseidon. In the middle front is the Propylæa or colonnaded entrance. The statue is that of Athena Promachos (Athena the Helper) — 47 feet high — made of bronze from the spoil of Marathon.

the usefulness and beneficence of art, the utmost degree of practical wisdom for the full realisation of his views. The Athenian people, too, at that time, loved art as no other people have ever loved it. Their passion was to see it realised in forms at once pure and faultless, at once free from all meretricious pretences and from all imperfections of execution. Moreover, they loved art for the glory of the state. They were willing to live frugally and plainly in

private that all their public functions—their religious rites, their festivals, their sessions of courts, their assemblies for counsel and debate—might take place in edifices the most splendid which the highest genius of their greatest architects could design, and amid embellishments the most beautiful which the highest art of their most skilful sculptors, painters, goldsmiths, and workers in ivory, could realise. And conjoined with all these favouring conditions was the fact that at that time there arose in Athens a group of artists whose genius in conceiving beautiful structures, whether for use or ornament, and whose skill in embodying their conceptions in marble, in silver, in gold, and in ivory, has never been surpassed, and perhaps never been equalled. The centre of artistic effort was the *Acropolis.* This hill, once used as a citadel, but then no longer needed for a defence, so safe did Athens feel within her "wooden walls," was made the sight of the most artistically effective, and (taking everything into account) the most magnificently constructed group of public buildings the world has ever known. One noble edifice was the *Erechtheum*, or Temple of Poseidon (Neptune, the god of the sea), the temple which symbolised the essential unity of that Ionian race of which Athens claimed to be the leader. But a more splendid edifice was the *Parthenon,* the temple of Athena (Minerva), the goddess who was peculiarly the patron goddess of the Athenians. This temple was perhaps the very noblest work of architecture the world has ever seen. It was built entirely of Pentelic marble, and was adorned within and without with sculptures, every one of which was a masterpiece of classic art. Its interior comprised two spaces. The inner one was the treasury of the Athenian people. The outer one was graced by the great ivory and gold statue of the goddess to whom the temple was sacred. *Phidias* (B. C. 490-432), the most notable sculptor the world has ever known, was the general designer of the sculptures of the Parthenon, and doubtless himself executed many of

them; the statue of Athena, however, was the work of no hands but his own. Also, each edifice on the Acropolis had its own architect or architects, but Phidias had the general charge of them all. The "Age of Pericles," therefore, as regards art, may fittingly be described as the *"Age of Phidias."*

7. GREEK ART—HELLAS A LAND OF BEAUTIFUL EDIFICES AND OF STATUARY.

ATHENS, however, was not alone in having splendid public edifices and beautiful statuary to adorn them. Every principal Greek city could boast of edifices almost equally magnificent with those of Athens. Sparta, though much less elaborately ornamented than Athens, still had beautiful temples, and squares adorned with beautiful public buildings. *Ephesus* had its *temple of Diana,* one of the "seven wonders of the world." Thebes, before its destruction, was a beautiful city. Corinth was one of the most beautiful cities in all the ancient world. Graced with beautiful edifices, also, were those retired places in the country which the pious veneration of the people held to be sacred to the immortal gods. The temple of Apollo at *Delphi,* the temple of Demeter at *Eleusis,* the temple of Zeus at *Olympia,* were all magnificent structures, the latter containing that colossal statue of Zeus, sixty feet high, also in ivory and gold, and also the work of Phidias, which was another of the seven wonders of the world. Greece, in fact, from the time of Pericles onward, became a land of beautiful edifices and, still more characteristically, a land of beautiful statues. The human form, whether male or female, has never been so ideally and so beautifully portrayed in marble, as by the artist-sculptors of ancient Greece. Of Greek sculptors who thus excelled in representing the human form *Praxiteles* (B. C. 364) was, after Phidias, the most prominent, and even Phidias was infer-

ior to Praxiteles in representing ideally the female figure. The several statues of Aphrodite (Venus, the goddess of love) which Praxiteles executed, were, even among the ancients, considered of priceless value. A peculiarity of Grecian art in both sculpture and architecture was its use of colour. Even the finest marble, both in statuary and in buildings, was coloured brilliantly, processes being used that modern artists have not been able to imitate. Greek painters—that is, painters upon canvas—were not numerous. The fame of a few, however, much noted and honoured in their time, has come down to us, but not a vestige of their work. *Polygnotus* (B. C. 463) was the earliest of the great Greek painters. *Apelles* (B. C. 336) was the most celebrated. Apelles laboured so assiduously to improve himself in drawing that he allowed no day to pass without practicing his art. He was thus the occasion of the proverb: "No day without a line." *Parrhasius and Zeuxis* (B. C. 400) were also two famous painters. They were rivals. As illustrative of their art the story is told that Zeuxis painted grapes so naturally that the birds came and pecked at them, but Parrhasius painted a curtain so realistically that Zeuxis himself was deceived by it and attempted to raise it.

ADDITIONAL POPULAR STUDIES

SELECTED

THE SOCIAL AND MORAL FEELING OF THE GREEKS IN THE HEROIC AGE.

The state of social and moral feeling in the Heroic Age presents both bright and dark features. Among the Greeks as among every people which has just emerged from barbarism, the family relations are the grand sources of lasting union and devoted attachment. The paternal authority was highly reverenced, and nothing was so much dreaded as the curse of an offended father. All the members of a family or a clan were connected by the closest ties, and were bound to revenge with their united strength an injury offered to any individual of the race. The women were allowed greater liberty than they possessed in republican Greece; and to Penelope, Andromache, and other women of the Heroic Age there is an interest attaching, which we never feel in the women of the historical period. The wife occupied a station of great dignity and influence in the family, but was purchased by her husband from her parents by valuable presents, a custom which prevailed among the ancient Jews and the barbarous nations of Germany. In the Heroic Age, as in other early stages of society, we find the stranger treated with generous hospitality. The chief welcomes him to his house, and does not inquire his name or the object of his journey till he has placed before him his best cheer. If the stranger comes as

a suppliant, he has a still greater claim upon his host—although this tie may expose the latter to difficulty and danger, and may even bring upon him the hostility of a more powerful neighbour; for Jove punishes without mercy the man who disregards the prayer of a suppliant.

The three facts we have mentioned—the force of the family relations, hospitality to the stranger, and protection to the suppliant—form the bright features in the social and moral feelings of the age. We now turn to the darker side of the picture.

The poems of Homer represent a state of society in which the protection of law is practically unknown. The chief who cannot defend himself is plundered and maltreated by his more powerful neighbour. The occupation of a pirate is reckoned honourable; homicides are of frequent occurrence; and war is conducted with the most ferocious cruelty. Quarter is rarely given; the fallen foe is stripped of his armour, which becomes the spoil of his conqueror, and if the naked corpse remains in the power of the latter, it is cast out to beasts of prey. The poet ascribes to his greatest heroes savage brutalities. Achilles sacrifices twelve human victims on the tomb of Patroclus, and drags the corpse of Hector around the walls of Troy, while the Greek chiefs pierce it with their spears.—WILLIAM SMITH, LL.D. (*Editor of the Dictionaries of Greek and Roman Antiquities, Biography, etc.*), *in "A History of Greece from the Earliest Times to the Roman Conquest."*

SOCIAL LIFE AMONG THE GREEKS IN THE HEROIC AGE.

THE society of the Heroic Age was marked by simplicity of manners. The kings and nobles did not consider it derogatory to their dignity to acquire skill in the manual arts. Ulysses is represented as building his own bed-

chamber and constructing his own raft, and he boasts of being an excellent mower and ploughman. Like Esau, who made savory meat for his father Isaac, the Heroic chiefs prepared their own meals and prided themselves on their skill in cookery. Kings and private persons partook of the same food, which was of the simplest kind. Beef, mutton, and goat's flesh were the ordinary meats, and cheese, flour, and sometimes fruits, also formed part of the banquet. Bread was brought on in baskets, and the guests were supplied with wine diluted with water. Before drinking, some of the wine was poured on the ground as a libation to the gods, and the guests then pledged each other with their cups. But their entertainments were never disgraced by intemperance, like those of our northern ancestors. The enjoyment of the banquet was heightened by the song and the dance, and the chiefs took more delight in the lays of the minstrel than in the exciting influence of the wine.

The wives and daughters of the chiefs, in like manner, did not deem it beneath them to discharge various duties which were afterwards regarded as menial. Not only do we find them constantly employed in weaving, spinning, and embroidery, but like the daughters of the patriarchs they fetch water from the well and assist their slaves in washing garments in the river.—William Smith, LL.D.

THE SPARTANS: HOW THEIR DISTINGUISHING CHARACTERISTIC OF COURAGE WAS MAINTAINED.

In order to maintain their distinguishing characteristic of courage the education of the Spartans was from their childhood intrusted to the State—Lycurgus instituted or borrowed from the Cretans the custom of a public mess or dinner, to which every male citizen was obliged to contribute his share, and at which he was compelled to eat.

The restraint as well as the course of physical training to which the Spartan men were subjected was exceedingly severe. Till he completed his thirtieth year the Spartan could not marry or take part in the public assembly; till he reached his sixtieth he was not released from public discipline and military service. Nor were the women treated as elsewhere in Greece; they were subjected to public training in gymnastic exercises, and the sexes met on terms of equality at that time unknown elsewhere.—Gustave Ducoudray, *in "An Historic Summary of Civilisation. (Translated by the Rev. J. Verschoyle, M.A.)*

THE SPARTANS: HOW THEIR INSTITUTIONS AFFECTED THEIR CHARACTER.

Although ancient authors have lavished praise upon the Spartan institutions, we must consider that as a whole they were opposed to the true destiny and to the natural sentiments of man. The violation of the rights of parents and the absence of liberty, which was unknown to the greater number of the inhabitants of Laconia, a love of conquest and pillage, a contempt for art and literature, were the logical outcome of the constitution of Sparta.

Gustave Ducoudray (*Translated by Verschoyle.*).

THE RULE OF ATHENS OVER GREATER GREECE, AND THE RULE OF SPARTA, CONTRASTED.

The empire of Athens, as her enemies asserted and as her friends sometimes maintained, was aggressive. It could not be otherwise. The same political instincts which maintain the union of Great Britain with her vast and scattered colonies led the statesmen of Athens to build up

that coherent fabric which, so far as it was carried, exhibited a singular likeness to the polity of our own country [Great Britain]. The necessities which gave birth to the Delian Confederacy, and, through it, led to the more highly developed supremacy of Athens, compelled the imperial city to interfere to a certain extent with the freedom, or rather with the license, of those states which, although they might be able to do little good, could yet be powerful for mischief, and which, if they did nothing, would reap the same benefits with those members of the confederacy who did everything. How slight, on the whole, that interference was, how jealously Athens guarded the liberty and rights of her allies even against her own citizens, how great a protection her courts afforded to those allies in their disputes with one another, and how carefully she shielded them against the attacks of foreign powers, the whole course of their history showed. Briefly, with all their faults and crimes, the Athenians were fighting for a law and order which, they felt, could not be maintained at all if it was to be confined within the bounds of a single city. So far as they went, they were working to make a nation; but into a nation the Hellenic tribes and cities were determined that they would not be moulded. The resistance which Athens encountered compelled her to keep her allies more thoroughly under control, and imparted to her government an appearance of despotism which, however, was at its worst a slight yoke indeed when compared with the horrors of Spartan rule. She had attempted great things, for which the world was not yet ripe; and the cities which had been induced to band themselves against her awoke for the most part to the conviction that they had suffered themselves to be cheated with a shadow. Henceforth there was to be no sovereign people to which the allies might appeal against the violence or injustice whether of other allied cities or of Athenian officers; no Demos which inspired the oligarchic citizens with a wholesome fear; no supreme assembly which was ready to hear complaints even against

the most distinguished generals, and to punish with impartiality men of the highest or the meanest lineage. Above all, there was to be no ruling state in which everything was done by open process of law, after the confronting of the accuser with the accused, and a patient and careful examination of evidence. In place of this the members of the Athenian confederacy were now to feel the contrast of a system which imposed on every city the regimen of oligarchs, which governed these oligarchs by means of commissioners sent from Sparta, and which refused redress even for the most monstrous iniquities of these commissioners or their myrmidons. Henceforth they were to carry to Sparta complaints such as at Athens had brought a swift retribution, to a general so eminent as Paches, and to be dismissed unheard. Above all, they were to be subject to a government which condemned without trial, which struck without warning, and which for open law courts substituted the arbitrary action of irresponsible magistrates who through the Harmosts, or governors, of the subject cities exercised everywhere a power practically absolute. Henceforth, therefore, there was to be no political growth, no generous emulation for the promotion of common interests, no legitimate pride even in the power of a confederacy which existed for the benefit of all its members. In short the Hellenic cities were to feel under their Dorian lords that the freedom promised by Sparta was a privilege strictly confined to masters who demanded from their subjects the unquestioning submission of slaves.—George W. Cox, M.A., *in "The Athenian Empire," in "Epochs of Ancient History" Series.*

HOW ATHENS AND THE ATHENIANS DIFFERED FROM SPARTA AND THE SPARTANS.

The Spartan hunted or fought. He passed nearly all his time outside the city. He knew nothing of the sweetness of domestic life, and had little appreciation of family

affection. His study was the development of his strength and skill, his delight was in victory.

The Athenian had more varied enjoyments. He read and talked, disputed and philosophised, voted and traded; at the same time he knew how to fight. Assiduous in his attendance at the assemblies and tribunals, he learned to sacrifice his private interests to the public good. He gave his time and his intelligence to the State, for the State was to him a second life since he was already a minute influence in it, and might ultimately become one of its pilots. The Athenian could not be idle, because outside his personal business he was occupied with public affairs. Political freedom interested and sometimes excited him. He was conscious of life because he lived for himself and for others. The Spartan legislation developed only one sentiment of humanity—courage. The Athenian developed all the faculties. The Spartan was self-absorbed in his pride; the Athenian amiability influenced all around him. The Athenian frequented the port, questioned the new-comers, bought, sold, communicated with his fellows, and humanised himself by contact with other men. In a word, the Spartan manhood was only felt in time of war; the Athenian manhood was present at all times. The Spartan only thought of a glorious death, the Athenian of a useful life. Sparta was only a school of soldiers; Athens was a school of citizens, sages, and artists. Sparta was a camp; Athens a city, a society, which by its delicate sentiments, its taste and refinement, approached more nearly than any other state of antiquity to the ideal of human societies.

GUSTAVE DUCOUDRAY (*Translated by Verschoyle.*).

HOW ATHENS AND THE ATHENIANS DIFFERED FROM SPARTA AND THE SPARTANS.—A SECOND ACCOUNT.

IF you turn over the pages which describe the life at Sparta, as moulded or modelled by Lycurgus, you will be

startled at the contrast between Lacedæmonian and Athenian life. Thucydides tells us that Sparta remained a big, unimportant-looking, disjointed village, without architectural beauty of any kind; and the Lacedæmonians themselves were as plain, unpretentious, and commonplace-looking as their capital city. Athens, on the other hand, differed from it as much as Florence or Venice does from a Norwegian village, and abounded in masterpieces of art of every species; while between the two kindred races there was as great a difference as between the sturdy, strong-fisted Scandinavians and the keen, dark-eyed, quick-tempered, art-loving French. The Spartans remained to the last a compact body of soldiers, a military despotism full of force and fire in certain directions, but they were not intellectual, or educated, or art-loving. Art and education were the life and breath of the Ionian Greek, and the beauty that he felt stirring within him he had to utter in melodious speech, in beautiful colours, in plastic forms, in oratory, and in the thousand delicate and refining accessories of daily life.—Professor James A. Harrison (*of Washington and Lee University*), *in "The Story of Greece," in "The Story of the Nations" Series.*

THE CLAIM OF ATHENS TO BE CONSIDERED THE FIRST CITY IN GREECE.

The glory of the Persian wars belonged principally to Athens. Although in time of danger the Greeks forgot their division and united their troops and vessels against the common enemy, the weight of the struggle was chiefly borne by Athens. Athens, therefore, justly proud of her services and power, claimed to be considered the first city in Greece. The cities and islands of Ionia delivered by Athens joined her in a vast maritime confederation. The

naval hegemony passed from Sparta to Athens, and Athens became the federal capital of the confederation in the archipelago.

GUSTAVE DUCOUDRAY (*Translated by Verschoyle*).

THE ATHENIANS: THEIR ATTENTION TO EDUCATION, AND THEIR LITERARY AND ARTISTIC TASTE.

THE intelligent, witty Athenians cultivated and honoured literature and art with a success almost unparalleled. Education was considered of primary importance. The education of a Greek youth consisted of letters, music, and gymnastics or physical education. Much time and attention were given to physical education, and every Greek town of any size had its gymnasium. At Athens there were three great centres of physical education—the Lyceum, the Cynosarges, and the Academia. The gymnasium was carefully superintended and managed by magistrates, the Gymnasiarchs, one from each tribe. There were also the Sophronistæ, whose function it was to teach self-control to the Greek youth. They were present at all games, and looked after the conduct of the youth without as well as within the gymnasium. The Gymnastæ and other officers (Pædotribæ) gave practical instruction in physical culture, according to the natural constitution and capabilities of the youths in their care. The children were early impressed with the notion that their attention to education was a part of their duty to the State.

After they had left the schools, the Athenians delighted to listen to rhetoricians, sophists, and philosophers, and to discuss serious questions. Speaking the most harmonious Ionian dialect, they had so quick an ear that the slightest false accent distressed even the common people, and the high level of general culture is evidenced by the plays that were most popular on the stage, and by the statuary and

architecture that were dear to the masses as well as to the wealthy art-patrons of the nation.—Gustave Ducoudray (*Translated by Verschoyle*).

How Athens became the most joyous, the most progressive city in Greece. How Pericles helped in this.

Hellas woke up one morning and found that Athens, from a small, shabby inland market-town, had suddenly risen to a splendour, opulence, and influence which was felt like an electric shock from one end of Greece to the other. This was due to the Persian war—that matchless school of strategy and tactics in which the Athenians had graduated with first honours. The accidental circumstance of her following the advice of Themistocles, and laying by money to build a fleet against the Æginetans, had not only saved Hellas when the Barbarians swooped down upon Athens like myriads of hawks, but it had transformed her eventually into a great commercial city, and pointed out to her the true source of her future greatness and prosperity. A new town and port—the Piræus—thronged with merchants, and sailors, and strangers from other lands, filled with sharp-tongued and sharper-fingered tradesmen, crowded with the strongest navy in the world—sprang up, and Athens became the capital city, the head-influence of a league that covered the Ægean Sea. Athens had become, as silently as a golden butterfly slips out of the cocoon-pod, the gayest, most joyous, most progressive city in Greece—the ruling city indeed, and Pericles helped it on infinitely by understanding at once that its citizens ought to have a chance of ruling both themselves and their empire. It was his opinion that the veriest Athenian lout might become a sensible, virtuous, and public-spirited citizen by means of an education, by listening to the wonderful ora-

tory of the speakers in the Assembly, by practise as juryman in deciding great and important cases, and by associating on terms of equality with his fellow-citizens. He distrusted the ability of a small and exclusive body of aristocrats and millionaires to impress the people with a love of good order and government, and he moved continually in the direction of giving the people more and more privileges and prerogatives, emancipating them first from this restriction and then from that, and showing them how to govern themselves and take care of their own interests. He foresaw that one day war with Sparta must supervene, for Sparta was already playing the part of the fading belle, who is jealous of a youthful and charming rival; she could not bear to reflect upon all the brilliant blossoming of Athenian life, the increasing fame and beauty of the city, and the impending consequences to flow from Athens, sitting throned as a queen at the head of the Confederacy of Delos.—Professor James A. Harrison.

THE GREATNESS OF THE CHARACTER OF PERICLES.

From B. C. 445 to B. C. 435 Pericles held the office of *Stratégos* and superintended and directed everything at Athens. Though he might probably have made himself tyrant and become supreme despot, like Pisistratus, he magnanimously abstained, and preferred to remain the First Citizen of Attica—a man who by his surpassing eloquence and wisdom and perfect beauty of character impressed his contemporaries as the greatest of all the Greeks. He blundered like other men, to be sure; which is no more than saying that he was like the rest of us; he unfortunately introduced or at least confirmed the principle of paying the citizens to attend to their public duties, persuaded them to treat their allies as subjects, and was mistaken in believing that they had sense enough always patriotically to follow

only wise and sober leaders. But one might ransack human history from one end of it to another without ever finding such greatness of soul, such equanimity of spirit, such high-mindedness, such noble devotion to one's country as Pericles the son of Xantippus and husband of Aspasia showed. One might ransack English and French and German and American history, without finding more than one example—our immortal Washington—who surpassed him in sagacity and success, and in the grand ambition of lifting his fellow-men to the loftiest level of intelligence and patriotism. In these particulars Pericles was a man of the nineteenth century *after* Christ, even more than he was a Greek patriot and statesman who lived 400 years *before* Christ.—Professor James A. Harrison.

HOW THE POETS SANG AND THE PLAYERS PLAYED UNDER PERICLES.

Pericles was filled with the noblest devotion to poetry, art, and knowledge, and stimulated in his people the same love—a love which survived in imperishable poems, histories, statues, and sanctuaries, long after their military glory had passed and gone forever. In this way he made Athens the noblest text-book to after generations, filling it not with libraries or storehouses of learning, but with beautiful objects and eloquent memorials of the cunning of Greek fingers, with bright and active life, with instructive public amusements, and with reverend and ennobling forms of worship. Temples, porticoes, and colonnades sprang up and soon swarmed with the exquisite and tranquil creations of Greek chisels. Pictures in public places revealed what great things the gods had done for Athens in days of yore, and what memorable triumphs her generals and admirals had won by field and flood. A group of divinely gifted poets, beginning with Æschylus, who had fought at Mara-

thon, and Pindar, who was the crowned poet-laureate of the Olympic and Pythian Games, awoke as if by enchantment, and made the air of Greece tuneful with sweet and mighty song. The play-writers wrote series after series of unrivalled plays, which were performed, at the expense of the State, in the open-air theatre of Dionysius, under the Acropolis, before throngs upon throngs of eager listeners like those who go now once in ten years to witness the Passion Play at Oberammergau. Many of these sparkled, and rippled, and roared with fun, like the *comedies* of Aristophanes, often taking for their theme topics of the day, foibles of the people, characters of philosophers and statesmen, or theories of the gods, to ridicule or satirise. Others took great and awful subjects and built up out of them *tragedies*—plays thronged with legendary or heroic figures, subjects that evoked tears, or that treated of ancient curses, or that sang in immortal iambs the sorrow of Antigone, the blindness of Œdipus, the audacity of Prometheus, or the crime of Pentheus, awing and solemnising and instructing vast multitudes with their exhibitions of the wrath of fate, the coming of Nemesis, the anger of the Eumenides (avenging goddesses), the outbreak of long-deferred but silently ripening vengeance.

PROFESSOR JAMES A. HARRISON.

THE FOUR GREAT POETS OF THE AGE OF PERICLES—ÆSCHYLUS, SOPHOCLES, EURIPIDES, AND ARISTOPHANES.

THE oldest and earliest of these poets [of the age of Pericles] is Æschylus, who took such subjects as *Agamemnon*, *Prometheus*, and the *Persians*, and treated them in a very austere, solemn, and almost Biblical way, using words of tremendous length and thundering sound, so that the comic poets afterwards made fun of him. He had the deepest

reverence for the gods, and across his pages there march a troop of solemn figures half human, half divine, whose lips utter, or rather mutter, mysterious words that seem to come from another world.

Sophocles, his successor, is full of exquisite grace and pathos, and is rich in incomparable choruses that spin themselves between act and act of his dramas like musical webs, and are sung by bands of captives or mariners or old men, the object of these choruses being most often to justify the ways of God to men. Only six or seven of his masterpieces have been preserved—such as *Antigone, Electra, Ajax, Œdipus, Philoctetes,* and a few others; but each is so full of beauty and tenderness that the collection has been studied with delight as a whole for ages, and will always remain our most perfect models of dramatic composition. Sophocles takes the ancient myth-stories and surcharges them with new and speaking life, so that gods and men talk with an accent of angels, and with a tenderness and majesty that have never been surpassed. He took the empty honeycombs of these tales of ancient royal families and filled them with the overflowing honey of his art, making each character-group or dramatic cluster develop some high theme or revolve in passionate and pleading circles about some towering man or woman.

After him came Euripides, the "human," whose melting music and modern spirit are close akin to our drama; a Greek in trailing Ionic dress, who might be mistaken almost for a man of our time. Seventeen or eighteen of his plays survive to us, and they constitute a crowded storehouse of sentiment, of situation, of episode, of discussion, that make us think Euripides anticipated our times by many hundreds of years. He has been called the "human" on account of his broad sympathies with the human race, his profound sensibility to every chord in the human heart that vibrates to suffering or to emotions that rise at the sight of human experience.

It would be strange if, after all this solemnity, there was not somebody to *laugh;* accordingly, Aristophanes comes as the incarnation of Greek laughter; a biting, bitter wit, blowing through Greek society like a north-east wind, and freezing its foibles and frailties to an icicle. Aristophanes was perhaps the greatest comic poet that ever lived; a man who hated changes and innovations, laughed at strong-minded, suffrage-hunting women, and revered the old-fashioned gods rather than the new-fangled ones whom Pericles was suspected of favouring, under the teachings of Anaxagoras, the natural philosopher. He was a type of the Greek people at large—clever, brilliant, witty, but superstitious and anxious about religious matters.

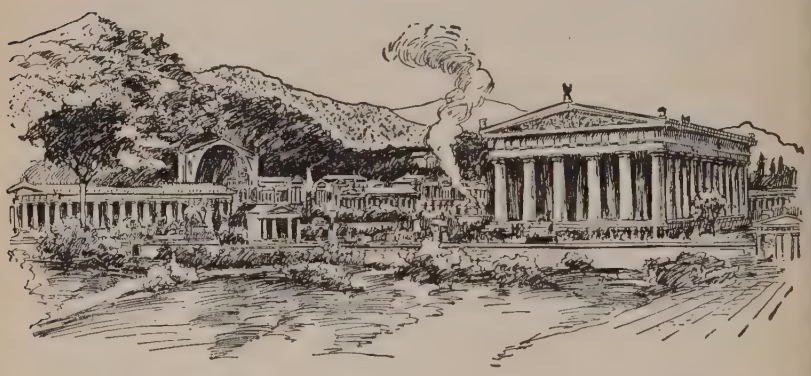
These four men are the poetic pillars of this age; representatives of what the Greeks could accomplish when they turned their genius in the direction of poem-form, as Pericles himself, Miltiades, Themistocles, Aristides and Leonidas were specimens of the noble *men* born to Greek mothers—of the generals, statesmen, and kings of these heroic times.—Professor James A. Harrison.

ATHENS IN THE TIME OF PERICLES THE CENTRE OF GREEK LIFE AND THOUGHT.

The years of peace[1] gave Pericles the opportunity he required to raise Athens to the highest point of power and splendour, and to make her beyond all question the greatest city in all Hellas. Attic culture was complete in its aims. Grammar, music, and gymnastics employed the young, and the aim was that they should become trained in exerting body and soul for worthy purposes, according to a regu-

[1] The thirty years of peace with Sparta, secured by Pericles, after the Persian wars were at an end.

lar discipline. Nowhere has the ideal of a free and universal culture been so keenly realised as at Athens in the days of Pericles. The public life of Pericles is conterminous with the great age of Athens. Then it was that Athens became at once the intellectual capital and the artistic capital of Hellas. Never before or since has such a society of philosophers and poets, orators and historians, flourished together. At Athens the culture of all parts of Hellas met,



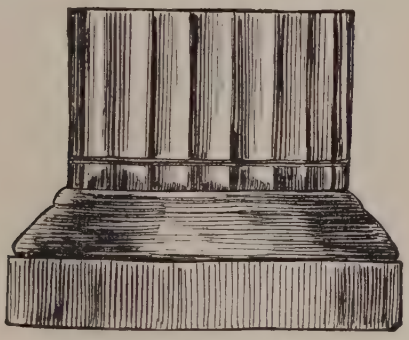
Olympia: where the Pan-Hellenic Olympic games were celebrated, etc.

and new light gleamed out from the contact of many minds. And so there grew out of all the acquisitions of the Hellenic intellect a universal culture at once Attic and national. No Hellene, however hostile, could fail to perceive that where Æschylus, Sophocles, Herodotus, Zeno, Anaxagoras, Protagoras, Crates, and Cratinus were working together, was the heart of the whole nation, a Hellas within Hellas. This intellectual activity was thoroughly in touch with actual life; there were no specialists, no narrow limitations, the cultivation of the arts and sciences did not withdraw from civic life, for every man was anxious to be a complete citizen in every sense.

GUSTAVE DUCOUDRAY (*Translated by Verschoyle*).

ARCHITECTURE AND THE PLASTIC ARTS IN ATHENS UNDER PERICLES.

And in Athens, thus full of intellectual vitality, art also flourished, especially architecture and the plastic arts. The State supplied the necessary resources and worthy tasks for the skill of Polygnotus and his school in painting, and afterwards for the genius of Phidias, master in the domain of sculpture, as Pericles was in politics. Pericles and



Doric Architecture.

An early form. Massive and simple. The Parthenon was the noblest specimen of the Dorian style.

Phidias took counsel together to restore the sanctuaries destroyed in the War of Liberation [from the threatened tyranny of Persia] and to commemorate those wars in a worthy fashion. When the scheme of national union had proved unsuccessful, Athens spent all the available resources on the same objects, but within her own limits. The whole city was improved and adorned. But it was on the Acropolis that Pericles and Phidias concentrated their efforts. Here there was ample space. Here arose a new festive edifice and treasure-house, the Parthenon. Here forty colossal statues and four thousand square feet of high and low reliefs bore the mark of the creative intellect of

Phidias. Here too Phidias produced the colossal bronze statue of Athene Promachos (the Champion) fifty feet in height, which stood on the citadel under the open sky on a mighty pedestal; and the golden point of the goddess' spear and the floating helmbush were the first signs by which ships sailing from Sunium recognised the Attic citadel. Another statue, that of Athene Parthenos (the Virgin) was supplied with precious stones for eyes and had coloured cheeks and hair. The robe of the Parthenos was of gold and weighed forty talents. These are specimens of the activity of the art-industry at Athens during the Age of Pericles.

"The Acropolis of Athens opened its hospitable galleries of columns to all who wished to visit the temples and festivals of the Athenians, rising from the lower city as the crown of the whole, like a great dedicatory offering with its colossi, its temples and halls, and with the marble edifice of the Propylæa shining like a precious frontlet on its brow." And the splendour and prosperity of Athens filled her citizens with a loftier patriotism, and, as Pericles had desired, even the subjects and foreigners felt the impression and acknowledged the greatness of Athens, in which all Greeks could not but take pride, as the centre of Greek life, and so feel themselves in some sort Athenians. The lavish expenditure of the public money was thus no waste; it fulfilled its purpose, and gave Athens a position otherwise unattainable as the greatest city of Greece, the pride of every Hellene.—Gustave Ducoudray (*Translated by Verschoyle*).

THE ARCHITECTURAL AND SCULPTURED SPLENDOUR OF ATHENS UNDER PERICLES.

The great age of Athens, the age of Pericles, saw architecture, as well as the other arts, reach its zenith. It was under Cimon, however, that the small Ionic temple of Niké

Apteros ["Winged Victory"] and the Theseum, a fine building of the Doric order, still nearly perfect, the first public works built after the Persian wars, were commenced and completed. The Theseum was probably completed 465 B. C., and was situated to the north of the Areopagus. It was on the Acropolis, however, that the architectural glory of Athens was centred. The hill had a single approach by a flight of marble steps 70 feet wide, at the top of which stood the Propylæa, a magnificent vestibule of Pentelic marble covering the whole western end of the Acropolis, with a frontage of 168 feet. Mnesicles was the architect, and the cost was about £460,000. Passing through the Propylæa the visitor came in sight of the Parthenon, the supreme work of Greek architecture. The Parthenon was a festive edifice and treasure-house, erected in place of the ancient Hecatompedon, on the highest point of the Acropolis. The design of Ictinus, the chief architect, seconded by Callicrates, was sanctioned by Phidias and Pericles. The material was marble from Pentelicus and the architecture Doric. The dimensions were not colossal. The length was 226 feet, the breadth 100 feet; the height to the apex of the pediment was 65 feet. It was, however, in the plastic embellishments of the building by the art of Phidias that the supreme effect was gained. Forty colossal figures and 4,000 square feet of high and low relief were inspired by his genius when they did not actually proceed from his chisel. The triangular area of the spaces formed by the oblique ledges of the roof on the east and west fronts of the building was filled with colossal sculptures: on the east the assembly of the Olympian gods with Athene in their midst beside her father Zeus; on the west Athene with her following of Attic divinities by the side of Poseidon, who is followed by the dæmons of the sea. The contest is for the prize of Athens, and the more savage god has to give way. The metopes between the triglyph blocks were adorned with sculptures—ninety-two tablets, each 4 feet 3 inches square, filled with sculptures in high

relief, generally groups of combatants—Athene fighting against the Gigantes, Theseus against the Amazons and Centaurs; order and law against rude strength and violence. Lastly, a frieze within the circuit of columns passed along the outer walls of the cella, a band 3 feet 4 inches high and 528 feet long, containing a representation in low relief of the Panathenæan festive procession. In the metopes the gymnastic figures rise in vigorous high relief; in the frieze the figures project but slightly from

Ionic Architecture.

Later and more elaborate. Spiral volutes. Fluted columns.

the surface, and the eye glances along them as along a drawing. A number of slabs from the frieze and metopes and colossal fragments from the pediments are in the British Museum. The remaining important building on the Acropolis was the Erechtheum, or temple of Erechtheus, a masterpiece of Ionic architecture, which was not commenced before the Parthenon was completed, and which was not completed itself till 393 B. C. Outside Athens the most celebrated temples were that to Zeus at Olympia, where was the masterpiece of Phidias, the Olympian Zeus, and the temple of Apollo at Phigalia, built by Ictinus, both works of the Doric order.—GUSTAVE DUCOUDRAY (*Translated by Verschoyle*).

THE ARCHITECTURAL AND SCULPTURED SPLENDOUR OF ATHENS UNDER PERICLES. A SECOND ACCOUNT.

THE group of buildings on the Acropolis of Athens, which all date from the golden epoch (the "Age of Pericles") is certainly the most perfect and beautiful in the world. They are not very large; hugeness was no object to the builders; and how well these men understood the per-

Corinthian Architecture.

Still later and still more elaborate. Capital patterned from acanthus leaves.

manent laws of art is manifest from this fact, that no hugeness dwarfs their buildings by comparison; no vastness makes them look smaller than is required for perfect beauty. Come, if you like, fresh from St. Peter's at Rome, or from the Pont-du-Gard at Nîmes, or from the colossal halls of the great temple at Luxor, and tell me if you feel the Parthenon small or insignificant. So it is with the question of richness. No display of ornament will make it look poor, even now in its ruin, when its colours are long since faded and gone. Come fresh from St. Mark's at

Venice or from the Pavian Certosa, and tell me whether the remaining ornament seems to you inadequate.

We now know that the marvellous symmetry of the Parthenon is not attained by setting up a four-square building of very precious stone, with carved decorations of great beauty. Far from being what ignorant observers imagine, an affair of straight lines, there is not, so far as I know, a single straight line in the whole structure. The floor is slightly arched up; very slightly and not merely to cause rain to run off, for all the other surfaces are also curved. The pillars are not set at equal intervals, but closer together near the corner of the building. The shafts swell towards the middle; none of them stand perpendicular, but slightly inclined inwards. We know from comparing modern buildings in that style, which do not observe this law, that a row of perpendicular pillars seems to splay outward at either end of the row. This was what Ictinus chose to avoid. The upper horizontal lines of the architrave are likewise curved to avoid a similar unpleasant illusion of the eye, and all these delicate variations from the right line are constructed as the arcs of vast circles standing in fixed relations. The ornament consisted of carving done by the school of Phidias, and colouring of this and all the building; for the Athenians had no esteem for white marble as a surface; in a statue its coldness would have been most repulsive to them. But the colour is gone, or rather all the various colours have given place to that beautiful gold brown with which the Attic dust of ages has stained the once painted marble. When new fragments are dug up in modern excavations, the traces of bright colour, green, blue, gold, red, are usually there. As regards the sculpture, which consists of pediments (gable groups), the frieze (cornice) along the main wall, and metopes (originally plaques to stop the holes between the ends of the roof beams), they are so well known that they need not here be described, especially as they fill the principal chapter in every work on Greek art.

Not less perfect than the Parthenon is the far smaller, but even richer Erechtheum, where the pillars with their inward trend are most gracefully replaced by Caryatides, women with sacred baskets upon their heads, who rest each upon the foot nearest the centre, thus producing the effect intended by a mere natural pose.

We should willingly give away all the speeches in Thucydides to have some account of the studios in which Phidias the sculptor and Ictinus the architect devised and executed these marvellous plans. The stone was brought from the marble quarries of Mount Pentelicus—we can still trace the road and we can wonder at the huge cuttings in the mountain, some ten miles north of Athens. They had no explosive to separate the blocks, they had no instruments comparable to ours. But with simple tools and unlimited slave labour they carried down beams and blocks of marble often thirty feet long and hundreds of tons in weight; they carried them up the steep incline to the plateau of the rock; there they carved them, and then lifted them thirty or forty feet into the air into their places. In a few years, Plutarch tells us, the Parthenon was completed by these processes, and even now the joinings and fittings of the stones, the accuracy of their placement, the beams of twenty-five feet long spanning the top of a doorway over the supporting pillars, the drums of pillars set upon drums, with the fluting so fitted that the joining is often not even visible, the figures more perfect than any modern can design, grouped as no modern can group them, set by way of mere ornament so high on a wall that their subtle refinement only produces a general effect—all this wealth of knowledge, this lavishing of wealth, this mutual perfection of material design and execution, is such that the longer and better we study it, the greater and more superhuman it appears.

In art, therefore, we may maintain without the smallest fear of contradiction that the modern world with all its inventions has not even approached the perfection of this

golden age. In literature also, and perhaps in international politics and diplomacy, we may hold that our present state is a new growth from the barbarism of the dark ages, which has exceeded in quantity, but not in quality, what the Athenians had attained.—J. P. Mahaffy, D.D., D.C.L. (*Professor of Ancient History in the University of Dublin*), *in "A Survey of Greek Civilisation."*

PHIDIAS. PHIDIAS AND PERICLES.

Phidias was not only a great artist but a man of culture and thought. He entered fully into the ideas of Pericles, and being as supreme in art as Pericles was in politics, he was without jealousy allowed by the other artists to assign to them their work in the accomplishment of the vast schemes which the great artist and the great politician formed together.—Gustave Ducoudray (*Translated by Verschoyle*).

PHIDIAS'S STATUE OF ATHENA IN THE PARTHENON, AND HIS "ATHENA THE DEFENDER."

The chief wonder of the Parthenon was the colossal statue of the Virgin Goddess executed by Phidias himself, which stood in the eastern or principal chamber of the cella. It was of the sort called *chryselephantine,*[1] a kind of work said to have been invented by Phidias. Up to this time colossal statues not of bronze were *acroliths*, that is, having only the face, hands, and feet of marble, the rest being of wood, concealed by real drapery. But, in the statue of Athena, Phidias substituted ivory for marble in those parts which were uncovered, and supplied the place of the real drapery with robes and other ornaments of solid gold. Its

[1] That is, of gold and ivory, from *chrysos*, gold, and *elephantinos*, of ivory.

height, including the base, was twenty-six cubits, or nearly forty feet. It represented the goddess standing, clothed with a tunic reaching to the ankles, with a spear in her left hand, and an image of Victory, four cubits high, in her right. She was girded with the ægis, and had a helmet on her head, and her shield rested on the ground by her side. The eyes were of a sort of marble resembling ivory, and were perhaps painted to represent the iris and the pupil. The weight of solid gold employed in the statue was, at a medium statement, forty-four talents, and was removable at pleasure.

The Acropolis was adorned with another colossal figure of Athena in bronze, also the work of Phidias. It stood in the open air, nearly opposite the Propylæa and was one of the first objects seen after passing through the gates of the latter. With its pedestal it must have stood about seventy feet high, and consequently towered above the roof of the Parthenon, so that the point of its spear and the crest of its helmet were visible off the promontory of Sunium to ships approaching Athens. It was called the "Athena Promachus,"[1] because it represented the goddess armed, and in the very attitude of battle. It was still standing in A. D. 395, and is said to have scared away Alaric when he came to sack the Acropolis.—DR. WILLIAM SMITH.

PHIDIAS'S STATUE OF ZEUS IN THE TEMPLE OF THE OLYMPIAN ZEUS.

THE most glorious ornament of this magnificent building [the temple of the Olympian Zeus in the valley of Olympia] was the statue of Zeus within the temple; it was the work of Phidias and was wrought of ivory and gold. This combination, equally splendid and harmonious (says an English sculptor) in such a colossal form, produced a daz-

[1] Athena the Defender.

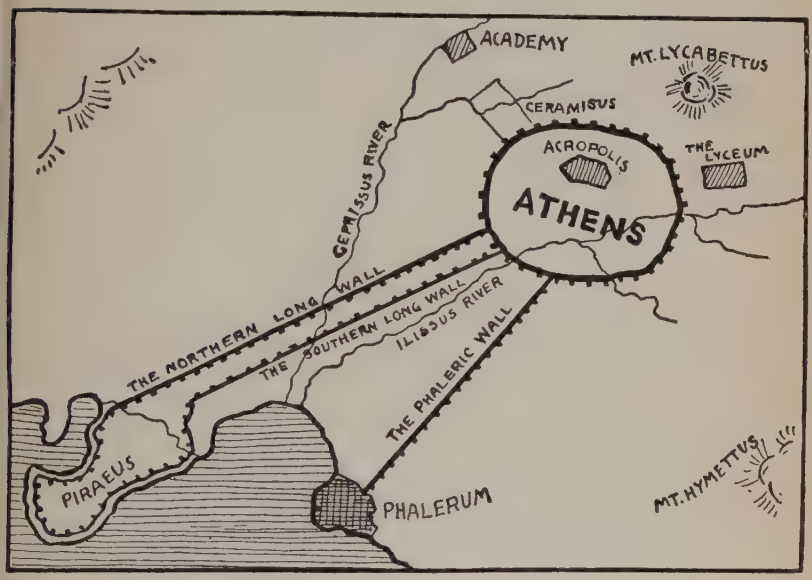
zling glory like electric fluid running over the surface of the figure, and thus gave it the appearance of an immortal vision in the eyes of the worshipper. No wonder if the common people believed that Zeus himself had lighted up the statue, and had kindled in its aspect a blaze of divinity by a flash of lightning from heaven. The ivory, with which the greater part of the figure was overlaid, had a tint of flesh, which made it look like a real living, intelligent object, while the gold and precious stones with which it was incrusted, the painting of several portions of the statue, and the stupendous size of the whole work—sixty feet in height—produced a brilliant and astounding effect, which awed the beholder into the belief that he was looking at the form and face of Zeus himself. Nor must it be forgotten that the whole work was informed by a spirit breathed into it from the mouth of Homer; for it was his description of the King of Gods and Men that filled the mind of Phidias when he wrought this image.

The god sat on his throne wearing a crown like an olive-wreath on his head, holding in one hand a completed statue of Victory, made of ivory and gold, in the other a many-metalled sceptre with an eagle perched upon its summit. Golden sandals adorned his feet, and a robe of wrought gold, embroidered with figures and lilies, flowed around him. Ebony, ivory, gold and jewels flashed from the throne on which he sat; victories danced on its four feet; sphinxes and mythological imagery ornamented the front supports.

Such was the appearance which the Olympian Zeus presented to the people when the purple-embroidered veil which hung before him slipped to the ground and exhibited the Father of Gods and Men in all the glories which the greatest spirits of antiquity could conceive and execute.—*Condensed and adapted from Wordsworth's "Greece" and Jebb's "Greece," in "Encyclopædia Britannica," by Professor James A. Harrison, for "The Story of Greece," in "The Story of the Nations" Series.*

THE LONG WALLS OF ATHENS BUILT BY PERICLES.

About this time [in the middle of the fifth century B. C.] Athens was increased in strength enormously by the construction of the famous Long Walls which ran all the way from the city to the Piræus, a distance of more than four



Plan of Athens and the Long Walls.

The long walls made Athens a seaport. They were each between four and five miles long and sixty feet high. They were built by Pericles and were finally demolished by the Spartans, B. C. 404.

miles. They ran like great jugular veins about two hundred yards apart from one another, and their peculiar value lay in the fact that they made it impossible for any land army to surround Athens so as to deprive it of food. A magnificent highway ran down from the Acropolis to the sea—a huge artery along which passed traffic and pro-

vision-cars, and streams of people and chariots, and all the brilliant stir and show of an increasing city; the markets of the town overflowed with fish, fruits, meat, and vegetables, as long as these walls remained intact or untaken by an enemy. The ships discharged their cargoes at the Piræus, and their multifarious produce—gold, ivory, and gems from the isles, marbles, comestibles, and wine—shot up the long curving highway to "violet-tressed, illustrious, divine Athens" as through a long and open tunnel.—Professor James A. Harrison.

THE IMPERIAL ASCENDANCY OF ATHENS UNDER PERICLES.[1]

Perikles had a sincere desire that the rule of Athens should be for the highest benefit of all who might be brought under it; but this great end was to be realised rather by magnifying Athens than by treating the allies as if they also were Athenians. Athens with him was to be the school of Hellas by uniting within her walls all that was greatest in science, all that was most brilliant in culture, all that was most magnificent in art. Nor can it be denied that, during the short period of six-and-thirty years which intervened between the retreat of Xerxes and the Thirty Years' Truce, the work in which Perikles was the chief instrument had justified the title of Athens to something like imperial ascendancy. It would have been a blessing for the world generally, if the ideas which even Perikles attached to the term had been more like those which are now being worked out in the empire of Great Britain; but for such ideas the time was not then come. The real curse for the Greek world was the persistent energy with which Sparta barred the way to the slightest

[1] See footnote on page 185.

movements in this direction.—The Rev. Sir George W. Cox, Bart., M.A., *in "Lives of Greek Statesmen—Perikles."*

THE PUBLIC WORKS OF PERICLES. HOW THE GENIUS OF PHIDIAS MADE THEM RESPLENDENT.

But the costliest works of Perikles were confined within much narrower limits, and were of a very different kind.[1] A new theatre, called the Odeion, rose in the city, as a worthy home for the Athenian drama in the great Panathenaic festival, while gigantic portals, known as the Propylaia, guarded the entrance to the summit of the little hill on which art of every kind achieved its highest triumphs. The Erechtheion, or shrine of Athênê Polias, had been burnt during the Persian occupation of the city, and, together with other temples then defaced or destroyed, it was to remain unrestored as a memorial of the insults offered by the invader to the majesty of the gods. . . . This edifice now rose to more than its ancient grandeur. But high above all the surrounding buildings towered the mighty fabric of the Parthenon, the home of the virgin goddess, whose colossal image, standing in front of the temple, might be seen by the mariner as he doubled the Cape of Sounion. . . .

The worshipper who passed within the massive walls of the Parthenon saw before him a statue of the goddess still more glorious than the one which stood without. It was the work of the great sculptor whose genius embodied in gold and ivory at Olympia the majesty of Zeus himself. Placed in command of unstinted resources, Pheidias guided the minds of architects some of whom possessed powers not unworthy of being compared with his own. Of most of these men we have but the scantiest knowledge. Mnesikles,

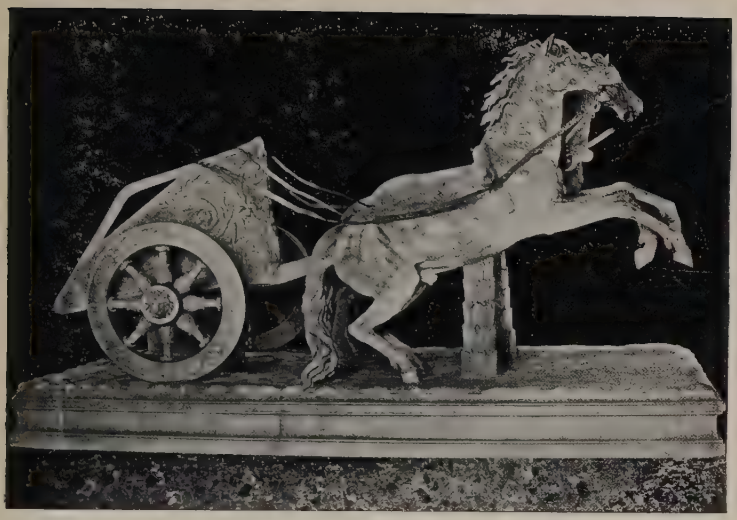
[1] That is, different from the long walls.

Iktinos, Kallikrates, and Alkamenes, are but a few with whom time has dealt more gently than with others once scarcely less illustrious; yet even these to us are little more than a name. Pheidias alone, the mightiest genius of them all, stands forth with greater distinctness; and in the Elgin marbles Englishmen may see the work of his own hands, still instinct with the life imparted to it three-and-twenty centuries ago. But of his great achievements, after all the toil of research spent upon them, we know comparatively little. By the confession of those who were familiar with them throughout their lives, the genius of the sculptor has never achieved triumphs so transcendent as those of the chryselephantine statues of Pheidias. The impression left by these marvellous works on the minds of the beholders can never be felt by us; and even the forms and details of their workmanship are for us little more than matters of controversy.—The Rev. Sir G. W. Cox, Bart.

THE SPLENDOUR OF THE ATHENIAN ACROPOLIS.

If, again, it be impossible to realise the effect of these works[1] as separate units, still less can we picture to ourselves the effect produced by them in groups or masses, and still more by their colouring. We may take the one small hillock, scarcely more than nine hundred feet in length, and four hundred in breadth, known as the Athenian Acropolis. We may try to recall to our minds its ancient splendours; but do what we will we shall not succeed completely in realising the glory of the gorgeous assemblage of structures which graced the little piece of tableland on its summit; of those superb portals and that

[1] That is, the public works of Pericles, designed and built by Phidias and others.



A Roman Chariot.

A Grecian War Chariot.

majestic flight of steps by which the Panathenaic pomp ascended to the Parthenon; of the sculptures which almost lived and breathed on pediment, and frieze, and metope; of the many series of sculptured forms which lined every avenue, while far above all the brazen statue of Athênê kept watch over the city. We have further to take into account, so far as we can, the accessories of this marvellous scene, the brilliancy of sky and sun, the lustrous purity of the marble, the tints of gold and crimson and azure, which imparted depth of light and shade to the mouldings and sculptures of its magnificent temples.—The Rev. Sir G. W. Cox, Bart.

PERICLES'S IDEAL OF NATIONAL AND CIVIC POLITY.

Perikles had a clearly defined aim in all the measures which he carried or proposed, and this aim was to surround the Athenians with a refinement, a culture, and a wealth of beauty such as should make them regard their city with an affectionate pride and stimulate them to put forth all their strength in her defence. The very fact that they had so much to lose by her downfall would nerve them to an unconquerable resolution in the hour of battle, and they would be conscious that they were fighting for the object of their enlightened love, and not from the merely selfish instinct of the savage or the brute. It was, in truth, an ideal of polity such as, in some points, has at no other time and in no other country been realised; and if we compare it with the state of things in which Spartans and even Corinthians found a dull and dogged satisfaction it becomes astonishing indeed. The record of it has been preserved to us in all that survives of Athenian literature and Athenian art, and it is one from which the thinkers of every age may derive lessons of inestimable value.—The Rev. Sir G. W. Cox, Bart.

THE MARVELLOUSNESS OF THE INTELLECTUAL GREATNESS OF ATHENS IN THE AGE OF PERICLES.

THERE is something almost miraculous in this simultaneous, or nearly simultaneous, appearance of such different types of genius, accomplishing, in poetry, philosophy, and history, the greatest feats which the human mind has ever performed. Each is original, and strikes out his own line, but all work in harmony. By one or other of these masters are set forth all the greatest problems concerning things divine and human. Athens rejoiced in the possession of a theatre the like of which, whether for sport or earnest, has never been seen in any other city. The people lived in constant enjoyment of the noblest dramatic productions. Sophocles was not dispossessed by Euripides: their works appeared at the same time upon the stage. The history of Herodotus was read aloud in public meetings. Thucydides was reserved for more private study, but his works had a wide circulation in writing. A high standard of culture is implied in the fact that the Demos was as capable of following the speeches of Pericles, and of arriving at decisions about the hardest political questions, as of giving a verdict in the transactions of the Heliæa.

This democracy permitted greater freedom of discussion than was to be found anywhere else in the world. It attracted men of similar aims from the colonies in the East and in the West, and guaranteed to all a safe asylum. As Herodotus migrated thither from Halicarnassus, so did Anaxagoras from Clazomenæ. In his own home he found himself so cramped that he abandoned all his interests there and came to Athens. Her increasing greatness offered him an infinite prospect, for a state whose power has reached its zenith has less attraction for an ambitious spirit than one whose power is not yet fully grown. In Athens Anaxagoras found a sphere of influence such as he needed.

The masters of philosophy and rhetoric, attracted by the political supremacy of Athens, were already migrating thither from Italy and Sicily. Among them the Eleatics, Zeno and Parmenides, are mentioned. The teaching of philosophy was closely connected with the art of logic and rhetoric, which made its way in like manner from Sicily. Athens, in fact, became the very centre and home of the Greek intellect. But in order to appreciate the intellectual greatness of Athens, we must remember that Polygnotus and Phidias, and Ictinus, the architect of the Parthenon, were all living at Athens at this time.—Leopold Von Ranke, *in "The Oldest Historical Group of Nations and the Greeks." Edited by G. W. Prothero, King's College, Cambridge.*

THE PRIVILEGED POSITION OF THE ATHENIANS IN THE TIME OF PERICLES.

From a material point of view and as regards enjoyment of art the Athenian citizen under Pericles was no doubt in an exceptionally favourable position. The city of Athens had become the mistress of a great empire, which embraced the fairest, the wealthiest, and the most civilised cities of eastern Greece—Thrace with its ancient and still surviving culture; the Hellespont with its splendid sea-route, which intercepted all the trade of the wealthy Pontus; Ionia with its numerous ancient Greek cities, of which Ephesus and Miletus were the most famous; Caria with its Greeks and semi-barbarians and their highly peculiar civilisation; and finally the Islands, with Delos for their sacred centre. And these communities were by no means in a state of servitude; they were dependent on Athens in certain matters, but were self-governing in others, and enjoyed their own constitution and religion. The amount which they paid for

the protection afforded to their commerce was small; their legal dependence was confined to appearing before the Athenian courts in certain classes of law-suits. But the citizens of Athens were the privileged individuals in this empire. They could cruise, if they chose to do so, for part of the year in triremes on the Ægean, in the Hellespont, and in the Propontis, with the object of seeing that the allies did their duty and that no piracy was carried on, and they had a pleasant time of it on these voyages, for the inhabitants of the cities which they visited honoured in them the men who might one day be their judges in Athens. Those who cruised about in this way were people of moderate means, who were consequently not sorry to spend part of the year in seeing the world at the expense of the State; they were of course practised oarsmen. And at home again they were occupied in a remunerative fashion with State affairs; they could earn pay by serving as jurymen several times in the month, and many of them were also in receipt of good salaries as members of the Council. Sufficient provision was made for amusement of a refined, and also of a less refined, description by the numerous festivals, which the citizens could attend at their ease, as they received compensation for their loss of income while the festivals lasted. Then those who preferred agriculture to State business occasionally had opportunities of putting in a successful claim when the distribution of territory confiscated from a conquered enemy took place. For we have only casual information of many grants of land, and consequently cannot estimate their real extent. To sum up, it was only the fault of the individual Athenian if he suffered material privation. The State provided for him if he chose to remind it of his existence. It was an organised form of socialism. The Athenians constituted the ruling class of a great but mildly governed empire.—Adolph Holm, *in "The History of Greece from the Commencement to the Close of the Independence of the Greek Nation."* (*Translated from the German.*)

THE FAR-REACHING AND BENEFICENT DESIGNS OF PERICLES AND HIS DISAPPOINTMENT IN THEM.

This[1] would have satisfied the ambition of many a sovereign, but it was not sufficient for the aspiring mind of Pericles. The material well-being of his people, their supremacy in the eastern Mediterranean, their delight in exquisite works of art, was not enough in his eyes. His aim was not merely that they should rule, he wished to make them high-minded and worthy rulers, fitted in every respect for their task. The pursuit of the beautiful, which Athens held in such high esteem, rested on deep foundations in Greek antiquity, for art was the handmaid of religion. Pericles valued religion and art, but felt that an exclusive devotion to them might involve the risk of injury to the State. His object was to provide food for the mind as well, to enlighten the people by means of scientific knowledge. He himself, as we know, had attained a point of view which unfortunately was still rare among his fellow-citizens—he considered unusual natural phenomena to be, not omens, but simple facts. Hence he promoted the diffusion of every kind of knowledge in Athens.

But he did not accomplish his purpose. The Athenians would have none of philosophy. The ready-made wisdom of the soothsayers suited the conservative party better than the occasionally strange speculations of the natural philosophers, and many a democrat too cared little for the enlightenment of the people. And in point of fact it was no easy matter to achieve the aim which Pericles had in view. An ancient people, like the Athenians, could not assimilate a new culture so rapidly. Pericles had the means of knowing this; he must have been prepared for resistance. But he can hardly have anticipated the vehement opposition which he encountered. The persecution to which Anaxagoras, Phidias, and Aspasia were subjected

[1] See preceding section.

embittered the closing years of the great man's life. And we may be sure that the grief which this persecution caused him was not due merely to the circumstance that it was his own friends who had to suffer—what gave him still greater pain was that his fellow-citizens blindly turned their backs upon the far-reaching and beneficent designs which he cherished for their welfare.

ADOLPH HOLM (*Translated from the German*).

HOW PERICLES DESIRED THE INTELLECTUAL ENLIGHTENMENT AND SOCIAL AMELIORATION OF THE ATHENIANS. HOW HE WAS DEFEATED IN HIS AIMS.

A LOVE of individual freedom was the fundamental trait of the Athenian character. The democratic constitution fostered this propensity. The Athenian with his alert and active mind was inclined to rule the state himself, and to decide all questions of detail. Consequently he was not qualified for his task if he was not educated up to the highest pitch. He declined to render unquestioning obedience to any authority; it was therefore necessary that he should be sufficiently enlightened to come to a right judgment of his own accord. Our view is that the aim of Pericles was to make the Athenians into men of this stamp. Above all they were to be free from prejudice, for prejudice is a bar to right judgment. Pericles is generally thought of merely as the man who adorned the city of Athens with works of art, and provided for the refined entertainment of its citizens, but in other respects allowed every one to follow his own devices; and this conception of him is confirmed by his speeches in Thucydides. But if we take certain facts into consideration, we arrive at a different conclusion. The first of them is the personality of Pericles himself, which was marked by gravity and absorbed in

lofty and serious aspirations to an extent met with among few statesmen. We may think it of slight importance that he never took part in a drinking-bout; we may, if we are bent on censure, style it a piece of irony that he had a citizen, who followed him to his door one evening with abuse, escorted home by a slave with a torch; but his invariably careful preparation for every speech which he had to deliver, his endeavour to instruct and not to persuade the people in his speeches, his solicitude as a general for the lives of the Athenian citizens, which almost outweighed other military considerations—all this reveals exceptional earnestness and extraordinary self-control. Is it not natural that he should have wished his fellow-citizens to possess the seriousness which he demanded from himself? Did he not blame Sophocles because he was deficient in it? The whole personality of Pericles conveys the impression that he wished to be a pattern of human worth to his people; is it likely that his ideal was only morally and not also intellectually an exalted one? The Athenians were superstitious. Pericles was not so, and it was precisely in campaigns that he endeavoured to disseminate more enlightened interpretations of natural phenomena. In this Anaxagoras aided him with his rich stores of knowledge. Shall we be wrong then in assuming that Pericles wished to see the Athenian people become better qualified for their position as rulers by means of solid instruction in natural science? Besides, we are aware in these days what an important factor the proper position of woman is of national greatness. In Athens women were excluded from educated society, which consisted of men only. The greatest admirers of Athens cannot deny that this was a serious defect. Aspasia, however, was a real helpmeet to Pericles, and, as the charge brought by Hermippus shows, a group of cultivated men and women used to meet in Pericles's house, is it likely that a serious-minded and highly educated man like Pericles would not have come to the conclusion that his own example ought to be

generally followed in Athens if the social life of so gifted a people were to be placed on a satisfactory basis?

It was an idea worthy of Pericles to introduce the best elements of the civilisation of Asia Minor, the study of natural science and the social recognition of the female sex—we need only call to mind Sappho and Artemisia—into Athens, amidst this energetic, artistic, commercial, novelty-loving population. Might not the result be that Athens, who had founded her empire so gloriously, would preserve it for the welfare of all? Unfortunately circumstances were too strong for the great statesman. The soothsayers deprived him of his friend Anaxagoras, and then completed the ruin of the army in Sicily; while a comic writer pretended that Aspasia was a woman of bad character.

Adolph Holm (*Translated from the German*).

THE DEBT THE WORLD OWES TO PERICLES. THE LOFTINESS OF HIS IDEALS.

The debt which the world owes to Pericles is immense. Without him and his personal government; without the money which he lavished on shows and spectacles, on temples and statues; without the sophists and philosophers whom he sheltered, we should have been the poorer by the loss of half our intellectual life. And in his political aims, however unfortunate the results, we can trace the outlines of a purpose which must always be the guiding light of the greatest statesmen: the wish to give to every citizen in and through the state, not only the blessings of peace and prosperity, but the still greater blessing of unimpeded action in all noble aspirations; to awaken in him such a devotion to his state as shall prove an unerring guide in conduct; to train his intellectual and moral powers, not with the lessons of a school, but by the experience of life; to develop an

equal balance between the individual and the citizen; to make duty a delight, and service an honour; to remove the sting from poverty and the charm from wealth; and to recognise benefits to the community as the only ground of civic distinction. Such a purpose was perhaps a distant ideal, even at Athens, and it is far more distant now; but near or far away, it is from such ideals that the spark is sent which kindles the flame of our highest efforts.—EVELYN ABBOTT, M.A., *in "Pericles, and the Golden Age of Athens," in "Heroes of the Nations" Series.*

THE AGE OF PERICLES THE MOST BRILLIANT IN THE HISTORY OF MANKIND.

THE real greatness of Athens began with Themistokles. With Perikles, after the short space of half a century, it closed. Henceforth her course was downwards. The perfect discipline which secured to the Athenian navy such magnificent success down to the catastrophe at Syracuse was gradually weakened after that event, although it remained still so formidable that only treachery could get the better of it. The social and political conditions of Athens in the time of Perikles were such as must follow when the theory of the independent and self-sufficing city (polis) has been carried to its logical results; when a society, not too small to hold its ground against all who might be likely to assail it, and not so large as to become unwieldy by its mere numbers, has aimed at and brought about the highest culture of which its individual citizens are capable; and when in this task it has been aided by a people wonderfully versatile and keenly sensitive to all impressions of art and science, of poetry, rhetoric, music, and painting.

But it was in the highest degree unlikely that these conditions would ever be combined again in the same intensity; and in point of fact they have at no other time been so

combined. Hence the age of Perikles stands pre-eminent as the most brilliant phase in the history of mankind, and the genius of this splendid age is embodied in Perikles himself. His policy, if it had been consistently carried out, would have changed the course of the world's history. As it is, his career is full of instruction for statesmen in every land and in every age.

THE REV. SIR G. W. COX, BART.

THE LIFE OF ATHENIAN WOMEN.

THE life of Athenian women was entirely devoted to domestic affairs. The part of the house set aside for the wife and children, and afterwards for the grown-up daughters and the female slaves, was generally separate from the rest of the dwelling; and a Greek writer says that as the door which separates the women's apartments from the rest of the house is the boundary set for a maiden, so the door which shuts the house off from the street must be the boundary for the wife. We must not, however, suppose that Greek women were entirely shut off from publicity. The wives of poorer citizens, whose circumstances were, of course, quite different from those of the upper classes, went out of doors often enough. Some were compelled to do so by their occupation, and others, who had few or no slaves at their disposal, were obliged to go out every day to purchase food and other necessaries of life.

It was very common for women to fetch water from the public wells, and to have a little chat there; but in rich houses this duty of fetching the water naturally fell to the slaves. Women of the better classes only went out attended by a servant or slave, and then but seldom. A respectable woman stayed at home as much as possible; in fact the symbol of domestic life was a tortoise, a creature which never leaves its house, and was regarded as an attri-

A Caryatide.

(Showing method of wearing the chiton and himation.)

bute of Aphrodite Urania. In consequence, the women liked to linger by the windows of the upper story, the one generally used for their apartments, in order to look down on the street, which afforded many women the only entertainment and change they had in the day's occupations. There were no common meetings for them as there were for men. They visited one another occasionally, and there were a few festivals in the year to which they went without the men, and then the proceedings seem to have been very lively, as for instance at the Thesmophoria. The women drove in their finest clothes to the Eleusinian celebrations, and they also took part in the Panathenæa.—PROFESSOR H. BLÜMNER, *in "The Home Life of the Ancient Greeks."* (*Translated from the German by Alice Zimmern.*)

THE USE OF COSMETICS AMONG ATHENIAN WOMEN.

GREEK women made use of many cosmetics for their toilet. They not only anointed their bodies with fragrant essences and their hair with sweet-scented oils and pomades, but the practice of rouging was also a very common one. The Spartan women, whose healthy complexions were celebrated, probably made little use of it; but the ancient writers supply sufficient testimony to its commonness at Athens. This practice probably originated in the East, and its great popularity among the women of the Ionic-Attic race is probably due to the fact that want of fresh air and exercise gave them a pale, sickly complexion, and they therefore considered it necessary to improve it artificially, though it were only to please their own husbands. They supplied the tender colouring of forehead and chin with white lead, the redness of their cheeks with cinnabar, fucus, and bugloss, or other (usually vegetable) dyes; there was a special flesh-tint used for painting below the eyes. The eyebrows were dyed with black paint, which

was made of pine blacking or pulverised antimony, and dyeing the hair was quite common as early as the fifth century B. C., and by no means unusual even among men. The rouge was put on either with the finger or a little brush. In vain the poets, especially the comic writers, aimed the sharpest arrows of their wit at this evil practice; in vain they described in drastic colours how, in the heat of summer, two little black streams poured down from the eyes over the face, while the red colour from the cheeks ran down to the neck; and the hair falling over the forehead was dyed green by the white lead. The best cure would doubtless have been found if every man had been as sensible as the young husband described in Xenophon's story, who cured his wife of rouging by representing to her the absurdity of this practice, showing her how impossible it was for a woman to deceive her own husband in this way, since the truth might come to light any moment. He also advised his wife not to spend the whole day in her room, but to move about the house, superintend the servants' work, help the housekeeper, and herself lend a hand in kneading the dough, and other such occupations, while supplying exercise for herself by shaking out and folding up the clothes. Then she would have a better appetite for her meals, be in better health, and naturally have a better complexion. But such sensible husbands were rare, and probably all the women were not so obedient as the wife of Ischomachus.—PROFESSOR H. BLÜMNER (*Translated by Alice Zimmern*).

THE "HETÆRÆ" OF THE ATHENIAN GREEKS.

WE cannot close this section on marriage and women without a word on that class of women who sold their favours to any who would pay the price for them. The Greeks euphemistically called these *"hetæræ,"* or "female companions." They seem to have been unknown in the heroic

age, but in historic times they were found almost everywhere, and association with them was so common that it was hardly a cause of reproach even to married men. The law regarded their existence as not only a matter of course, but even as necessary, and the State promoted the establishment of houses for them. There were many such at all the ports, and many large manufacturing or trading cities, such as Corinth, obtained a distinct reputation on this account; though at the same time it was often said that a stay there was both dangerous and expensive. Besides these public establishments, the visitors to which paid a fixed entrance fee, the amount of which varied according to the elegance of the house, there were also private establishments of a somewhat different character. These were kept by a man or woman, sometimes an old *hetæra*, whose property the girls in the house became, by being bought direct as slaves, or obtained in some other way. Many of these poor girls had been exposed in their infancy, and brought up by the owners of these houses, who repaid themselves for the cost of nurture by the income thus brought in. Such girls were often the heroines of comedies, and in the end were happily united to their lovers. The flute-girls, who played at the symposia, were also often kept in such houses, and their owners not only provided them rich and elegant clothing, but also spent much money on their education, and especially on the training of their musical talents, which enabled them to earn higher pay.

But far the greater part of the *hetæræ* lived alone, and every large town possessed a number of these women, who were classed in different grades according to their education. Some of them were rich women, owning large numbers of slaves; their fame spread through the whole of Greece, and their rooms were crowded by men of the first rank, in politics, literature, and art; great artists vied in representing them in bronze and marble, and their fame has descended even to our own times. Among all these, the most celebrated was Aspasia, the friend of Pericles, a

woman of the highest intellectual endowments and most cultivated taste, who attracted men rather by the power of her intellect than of her charms. Other celebrated *hetæræ* such as Laïs and Phryne, owe their renown, which has descended even to the present day, chiefly to their extraordinary beauty, and the numerous anecdotes current about their life and also about their greed for money and shameless character. These *hetæræ*, who thus lived by themselves, were either freedwomen or foreigners; some of them are not unattractive characters, whose wit and grace may easily have attracted even men of note, while others were mere courtesans, covetous, superficial, and dress-loving.

In order to understand the possibility of their social intercourse with men of unblemished reputation, and the fact that these girls played a part in Greek literature almost more important than that of honest women, we must bear in mind the slight education and retired life of the Greek women. Even this can hardly account for the permission granted to an *hetæra* like Phryne to dedicate her statue by Praxiteles at Delphi, or her venturing to bathe in the sea, completely naked, like an Aphrodite Anadyomene, in the presence of numerous admiring spectators. We can only explain this by remembering the intense Hellenic love of beauty, apart from the considerations of morality, which looked upon a beautiful human body as a divine work demanding adoration, which made it possible to forget the moral weaknesses inherent in it. At Corinth, in the temple of Aphrodite, more than a thousand "temple slaves" were maintained, who were regarded as in the service of the goddess, and this conception of love as worship was very common throughout the East. But although much was openly done in ancient times which would be concealed at the present day, it would be a mistake to suppose that the position occupied by these women was a really honourable one.—Professor H. Blümner (*Translated by Alice Zimmern*).

THE "HETÆRÆ" OF THE ATHENIAN GREEKS. A SECOND ACCOUNT.

Though, I think, it may be shown that modern writers have greatly exaggerated both the want of mental culture and the degree of domestic confinement to which the Athenian women were subjected, yet it is certain, at least, that they did not share the social freedom or partake the intellectual accomplishments of their lords. It was the new class of "Female Friends" or "Hetæræ," a phrase ill-translated by the name of courtesans (from whom they were indubitably, but not to our notions very intelligibly, distinguished), that exhibited the rarest union of female blandishment and masculine culture. "The wife for our house and honour," implies Demosthenes, "the *hetæræ* for our solace and delight." These extraordinary women, all foreigners, and mostly Ionian, made the main phenomenon of Athenian society. They were the only women with whom an enlightened Greek could converse as equal to himself in education. While the law denied them civil rights, usage lavished upon them at once admiration and respect. By stealth, as it were, and in defiance of legislation, they introduced into the ambitious and restless circles of Athens many of the effects, pernicious or beneficial, which result from the influence of educated women upon the manners and pursuits of men.—Edward Lytton Bulwer (Lord Lytton), *in "Athens: Its Rise and Fall; With Views of the Literature, Philosophy, and Social Life of the Athenian People."*

SLAVERY AMONG THE GREEKS.

All the social and economic conditions of antiquity are based on the institution of slavery, and without it would have been impossible; in fact slavery is so closely interwoven with the whole life of antiquity that even the politi-

cal development of the ancient nations and their achievements in the domain of art and industry would be inexplicable without the existence of a large slave population. So great was the importance of slavery in antiquity that any account of Greek life would be incomplete which did not give some slight sketch of these peculiar conditions.

The institution of slavery in Greece is very ancient; it is impossible to trace its origin, and we find it even in the very earliest times regarded as a necessity of nature, a point of view which even the following ages and the most enlightened philosophers adopted. In later times voices were heard from time to time protesting against the necessity of the institution, showing some slight conception of the idea of human rights, but these were only isolated opinions. From the very earliest times the right of the strongest had established the custom that captives taken in war, if not killed or ransomed, became the slaves of the conquerors, or were sold into slavery by them. This custom, which was universal in the Homeric age, continued to exist in the historic period also, so that not only was it adopted in contests between Hellenes and barbarians, but even in the numerous feuds between Hellenes and Hellenes they often condemned their own countrymen to the hard lot of slavery; in later times, however, it was only in cases of special animosity that they resorted to this expedient; as a rule they exchanged or ransomed captive Greeks. Besides the wars, piracy, originally regarded as by no means dishonourable, supplied the slave markets; and though in later times endeavours were made to set a limit to it, yet the trade in human beings never ceased, since the need for slaves was considerable, not only in Greece, but still more in Oriental countries.

In the historic period the slaves in Greece were for the most part barbarians, chiefly from the districts north of the Balkan peninsula and Asia Minor. The Greek dealers supplied themselves from the great slave markets held in

the towns on the Black Sea and on the Asiatic coast of the Archipelago, not only by the barbarians themselves, but even by Greeks, in particular the Chians, who carried on a considerable slave trade. These slaves were then put up for sale at home; at Athens there were special markets held for this purpose on the first of every month; the slaves were arranged on platforms, so that the buyers might examine them on all sides, for they sought chiefly to attain physical perfection and strength of limb for hard work, and therefore, if the purchasers desired it, the slaves had to be undressed. Of course those slaves who were bought merely for the sake of their bodily strength were least valuable; a higher price was given for those who had any special skill or were suited for posts of confidence, and considerable prices were also given for pretty female slaves or handsome boys. Consequently there was great variety of price; at the time of Xenophon the price for a common male slave who was only suited for rough work was half a mina (about £2), else the ordinary average was two minæ (about £8); for slaves who possessed any technical skill or higher education the price rose from five to ten minæ (£20 to £40), and even in exceptional cases amounted to one talent (£240).—Professor H. Blümner (*Translated by Alice Zimmern*).

THE CAUSE OF THE DECLINE OF THE POWER OF GREECE.

This decay in the power of Athens and Sparta, and of Greece in general, cannot be attributed to want of energy. The science and practice of war, both by land and by sea, had never been carried to a higher pitch of excellence. The generals appear, without exception, to have been experienced and thoughtful commanders. But, as we have seen even in Pelopidas, they had no idea of a great confederation which could embrace all individualities. Patri-

otic feelings were found only in connection with separatism, a national peculiarity which it has been reserved for the history of Germany to repeat. The development of military strength in individual states, and the weakness of the nation at large, were to each other as cause and effect.

LEOPOLD VON RANKE.

THE PERMANENCE OF THE INFLUENCE OF GREECE EVEN AFTER HER GREATNESS HAD PASSED.

GREECE, though conquered, spread her language and literature over both the East and the West. Homer and Plato received increasing attention and admiration from the shores of the Nile and Orontes to the banks of the Tiber. There was no serious education given at Rome without the knowledge of the Greek language, and the Greeks not only continued to write, but they even inspired Latin writers, who took them for their models. The civilising influence of Greece was even more strongly felt in the East, in the countries where the Greeks were most numerous. Beneath the Roman rule the East remained Greek; Rome imposed political unity, but was unable to secure unity of language and civilisation. When her empire fell, the East became a Greek empire, which continued until the middle of the fifteenth century.

GUSTAVE DUCOUDRAY (*Translated by Verschoyle*).

POPULAR STUDIES OF ANCIENT PEOPLES

VI. THE MACEDONIANS

THE MACEDONIANS

POPULAR HISTORICAL STUDY

1. MACEDONIA'S CAREER A METEORIC ONE.

THE rise and progress of the empire of the Macedonians was like that of some splendid meteor. Springing apparently from nothing, and for a great portion of its history showing only sufficient light to mark its course, it suddenly blazed out into splendour—a splendour such as the world has never seen, either before or since—and then as suddenly it passed into nothingness again. At the time the Persians invaded Europe to destroy the liberties of Greece, say B. C. 490-480, the influence of Macedonia in the affairs of Hellas was so inconsiderable as scarcely to have been recognised. Yet within 150 years from the dates of those invasions Macedonia had risen to such a commanding position in Greece as to be able to take upon herself the Hellenic leadership, and had even shown, in her decisive victory at *Chæronea* (B. C. 338), that no other leadership than hers would be permitted. And within the short space of only ten years more (B.C. 338-328) Macedonian arms and Macedonian valour had practically taken possession, from Greece eastward, of the whole civilised world.

2. THE MACEDONIAN CHARACTER.

THE Macedonians, however, were not pure Hellenes, although they were of a nearly related kindred stock. But

they were proud of their kinship, and asserted it strongly, and, under *Philip,* their first great king (who reigned B. C. 359-336), they made rapid progress in adopting Hellenic culture and Hellenic science and art. Philip had been educated in Greece, and when he returned home to his own country to assume his kingship, he brought with him an ambition to make his countrymen the equals of their kinsmen in the south in their regard for learning and all the other graces of civilisation. He made *Aristotle,* the greatest of all the Greeks in scientific knowledge and in philosophical genius, the tutor of his son. He made his court a centre for Greek learning and Greek artistic skill. But, what was perhaps of greatest immediate consequence, he brought back with him to his own country a thorough knowledge of Greek military tactics. In particular, he adopted the idea of the "phalanx" (which he had seen in Thebes—it was the Theban phalanx that had won at Mantinea)[1] and made it a characteristic feature of the organisation of the Macedonian army. The "Macedonian phalanx" became, indeed, under Philip, and under his son *Alexander,* the most powerful engine of war that the world up to that time had known. But the Macedonians were not an intellectual or artistic race, and they never became such. They were a hardy, active, and valiant race of mountaineers, fonder of action than of study or business, and of great independence and sturdiness of character. They made the very best of soldiers, and, when necessary, they knew how to make even their kings respect and fear them. Their character and abilities, however, were not such as of themselves would have gained for them a leadership among the peoples of the world, but when their energies were directed and commanded by genius such as that of Philip, or Alexander, the Macedonians had every physical and moral quality to make success a certainty and failure an impossibility.

[1] See lesson entitled "Athens and Sparta."

PHILIP'S AND ALEXANDER'S POLITICAL GENIUS.

Both *Philip* and *Alexander* were men of far greater political genius than any other contemporary Grecian; perhaps than any other Greek of any time. They saw that Hellas lacked national unity, and they endeavoured to correct this fault and to found a Greek nation. Unfortunately they were met by duplicity and faithlessness in almost all their dealings with the Greek states, other than their own, and their actions became, in consequence, oftentimes harsh and even cruel. But they knew how to forgive and forget, as well as how to punish; and, had they lived, doubtless Greece, with Macedonia at its head, would have become a great and united empire. But Philip was murdered (B. C. 336) only two years after the battle of Chæronea had shown Athens, Thebes, Sparta, and every other Greek state, that his ideal was a real union of all the Greek peoples, and that he would punish any state that controverted this ideal; and his son, *Alexander,* reigned only thirteen years (B. C. 336-323), during most of which time he was engaged in schemes of empire so vast and comprehensive that the uniting of the petty states of Hellas into one solid political organisation was, in comparison, an insignificant thing that might well be deferred to a more convenient season. Greece, therefore, by Alexander's early death, lost not only the prestige and renown of supplying soldiers and generals for the world's conquest, but also its last chance of becoming a nation. Its many divided parts never again enjoyed even the semblance of a united nationality.

ALEXANDER'S INVASION OF ASIA.

Philip had made up his mind that he would put an end to the Persian harassment of the Greek interests; for never

since Mardonius's first invasion of Europe (B. C. 492) had the Persians ceased, although defeated in many decisive battles, to use their superiority of wealth for the subversion of Grecian liberties, either by wars, or, what was worse, by bribes. Philip had, therefore, obtained from the Greek states consent that, for the accomplishment of his purpose, he should lead an army of Greeks into Asia. But before he could get started he was murdered by some one who owed him a private grudge. His successor, his son, *Alexander,* was at the time only twenty years of age; and, though he obtained immediately from all the Greek states, except Sparta, permission to take charge of the expedition against Persia which his father had planned, he was so young that before he could set out various risings were attempted against his authority. Even one of the states that had pledged itself to follow him rose against him—Thebes; but Alexander's punishment of Thebes was so sudden and so awful that no other state imitated its example. Six thousand Thebans were slain in battle, and 30,000 (including women and children) were sold as slaves, and the city itself was utterly destroyed. But (B. C. 334) Alexander crossed the Hellespont to begin his formidable task. His army numbered only 35,000 men. Against this little band Persia could oppose, and sometimes did oppose, an army of a million. Besides, Persia was an empire of immense wealth. Her kings, though luxurious, had not been spendthrifts. On the contrary, they had rather been hoarders and misers. The stores of gold and silver laid up in the imperial treasure houses were of amounts so large as almost to be fabulous.

THE WONDERFUL CHARACTER AND MOMENTOUS EFFECT OF ALEXANDER'S INVASION.

ALEXANDER'S progress through Asia—the difficulties he overcame, the dangers that he encountered and surmounted,

the distances he traversed, the mountains he crossed, the rivers he passed over, the deserts he journeyed through, the armies he met and defeated, the strongholds and fortresses he captured, the cities he took possession of, the wealth he seized, the peoples and nations that he subdued to his authority—constitute the most splendid and successful military achievement the world has ever known. It was great in its extent, great in the comparative ease by which it was accomplished, especially great in the rapidity with which it was accomplished, and above everything else great in its influence upon the destinies of the world. Alexander's conquest put an end forever to the aggression of Asiatic civilisation upon the more intellectual and æsthetic civilisation of Europe. Moreover, it introduced western culture and western commerce into the barbarously splendid, but hitherto secluded and isolated, communities of the east. But, above all, it broke, as with a hammer of fate, the incubus of Persian domination, which, like an immense and irremovable weight, had been crushing the energies, crushing out even the vitalities, of the nations of the east, and thus allowed these nations to begin once more their careers of individual development. And, in addition, it gave to the Greeks, and through them to all the Aryan nations of Europe who witnessed the event, that self-confidence which afterwards showed itself with such splendid results in the dominating career of the Romans. Never once, since the decisive battle of *Issus,* B. C. 333, has the empire of the world rested anywhere but with the Aryan nations of the west.

DETAILS OF ALEXANDER'S PROGRESS THROUGH ASIA.

Alexander crossed the Hellespont in B. C. 334, and in less than ten years he was absolute master of the whole of civilised Asia and of Egypt. He first met the Persians at the river *Granicus,* where he gained a decisive victory. Then

he subdued successively the rich provinces of Asia Minor—Lydia, Caria, Lycia, Pamphylia, Phrygia, and Cilicia. He first met Darius, the emperor of the Persians, the "great king," as he was called, at the south-east corner of Asia Minor. There, at *Issus* (B. C. 333), Alexander gained what was undoubtedly a decisive victory; but other battles were yet to be fought and won. Pushing southward, he took possession of Syria, Phœnicia, and Palestine, his siege and conquest of *Tyre* (B. C. 332) being the most remarkable military event in his career. The siege lasted three months, but when it ended 8,000 Tyrians had been put to the sword, and 30,000 more were sold as slaves. Then, after conquering the fortress of Gaza, Alexander proceeded to Egypt, which country yielded to him without even the pretence of struggle. Turning again into Asia he met Darius a second time at *Gaugamela* (or *Arbela*) and there (B. C. 331) was fought the battle that decided irrevocably the fate of Asia. It is said that Darius had in this battle over 1,000,000 soldiers, while Alexander had less than 50,000. Then, proceeding still farther into the interior, Alexander took possession successively of *Babylon, Susa,* and *Persepolis,* all royal cities and all storehouses of royal wealth. The treasure obtained in Susa and Persepolis alone is estimated to have been over $200,000,000. Thence northward, but also ever eastward, the conqueror still farther advanced, capturing strongholds and cities on his route, and making nations and peoples his subjects, and kings his tributaries. At last he got into what is now northern India. Here, on the banks of the *Hyphasis* (a tributary of the Indus—the modern Sutlej), his Macedonian soldiers stopped and said they would no farther go. The conqueror of the world had to submit to his followers, and to turn towards the west again. He sailed down the Indus to its mouth; and then, dividing his army, a part headed by himself made its way to Babylon through the Gedrosian desert, and a part headed by his admiral, Nearchus, by way of the Indian Ocean and Persian Gulf.

The journey through the Gedrosian desert was the most trying of all Alexander's undertakings; the rediscovery of a route from India to Babylon by water was one of the most notable and most useful.

ALEXANDER'S EFFORTS AT CONSOLIDATING HIS EMPIRE. HIS SUDDEN DEATH.

ALEXANDER reached *Susa* on his westward journey B. C. 325. Here, in order to conciliate the peoples over whom he was ruling, he married a daughter of the late Persian king; had eighty of his leading generals marry other Persian ladies; and, so it is said, encouraged, by making them presents, 10,000 Macedonian soldiers to follow his example and marry Persian wives also. But Alexander's greater genius was seen in the means he took for the permanent improvement of his vast domains. Everywhere he built cities and colonised them with Greek traders, for the purpose of making easy and general a commerce throughout the whole of the empire. Several of these cities became great and prosperous, and one of them, *Alexandria,* in Egypt, is so until this day. But it was at *Babylon,* his chosen capital, that Alexander's genius most markedly showed itself. Here he made the Euphrates a navigable river, and built wharves and warehouses for its growing trade, and made the city a centre of the world's commerce. He established by means of his newly discovered sea route a trade between Babylon and India; and also, by exploring expeditions, made the shores of the Caspian tributary to its commerce. But unfortunately he had worn himself out by the fatigues of his long campaign. He had, also, without doubt, broken his constitution by his passions and excesses. So that when a fever, contracted from his watching the improvements he was making in the river bed at Babylon, took possession of him, he had no strength to

resist it. He died, B. C. 323, in the thirty-third year of his age, and in the thirteenth of his reign. His body was taken in a golden coffin to be buried at Alexandria in Egypt.

ALEXANDER'S CONQUESTS THE MEANS OF THE HELLENISATION OF ASIA AND EGYPT.

ALEXANDER'S empire was great, the greatest the world had yet seen. But it was not consolidated. It had no cohesiveness of any sort. After his death it fell into pieces of its own weight. He had died suddenly. His soldiers could scarcely credit that their great hero, whom they had been taught to believe to have been descended from the immortal gods, was no longer a king and a ruler among them. He left no son old enough to succeed to his government; and among his generals there was not one of such commanding influence as to be chosen his sole successor. The empire, therefore, was parcelled out among ten principal generals; but the wars, the rebellions, the plottings, and the murderings, that took place consequent upon this parcelling were almost incredible. Two of the kingdoms, however, that were formed out of the pieces of Alexander's empire had a somewhat prolonged and honourable existence. To the general *Ptolemy Lagus* had fallen Egypt; and he thus became the founder of the "*Empire of the Ptolemies,*" an empire that, with Alexandria as its capital, was a great seat of Greek art, learning, and methods of commerce, for three centuries; coming to an end finally by being subjugated to Rome only under its queen *Cleopatra* as late as B. C. 30. To the general *Seleucus,* one of the ablest of all Alexander's generals, had fallen at first only Babylonia; but by treaties, conquests, etc., he finally got possession of almost the whole of Alexander's Asiatic possessions, from the Hellespont eastward to the Indus. He thus became the founder of the great kingdom of Syria, or the "*King-*

dom of the Seleucidæ," as it is generally called. Seleucus continued the work of the Hellenisation of Asia which his chief Alexander had begun. He founded Greek cities (under the names of *Seleucia, Antioch, Laodicea,* etc.) in every part of his vast domains, and made them centres of Greek commerce, art, and learning. Thus in Asia as well as in Africa the influence of Hellas was made potent, though by other means than Alexander had hoped for and planned. But the empire of the Seleucidæ, great as it was, was even less enduring than that of the Ptolemies. Overrun by Pompey the Great, it became a part of the Roman Empire B. C. 63. But the Greek culture, especially the Greek taste for art, which it had introduced among the Asiatic peoples, remained an abiding influence for centuries.

ADDITIONAL POPULAR STUDIES

SELECTED

HOW ALEXANDER USED CAVALRY. HOW HE ALWAYS CHARGED AT THE HEAD OF THE CAVALRY HIMSELF.

It would require a whole treatise to discuss fully the innovations made by Alexander in the art of war. But here it is enough to notice, in addition to Philip's abandonment of citizen for professional soldiers, the new development Alexander gave to cavalry as the chief offensive branch of military service. He won all his battles by charges of heavy cavalry, while the phalanx formed merely the defensive wing of his line. He was even breaking up the phalanx into lighter order at the time of his death. So it came that the noblest and most esteemed of his companions were cavalry officers, and from this time onward no general thought of fighting, like Epaminondas, a battle on foot. Eastern warfare also brought in the use of elephants, but this was against the example of Alexander, who did not use them in battle, so far as we know.

In one point, however, he still held to old and chivalrous ways, and so fell short of our ideal of a great commander. He always charged at the head of his cavalry, and himself took part in the thickest of the fight. Hence in every battle he ran the risk of ending the campaign with his own life. It may be said that he had full confidence in his fortune, and that the king's valour gave tremendous force

to the charge of his personal companions. But nothing can convince us that Hannibal's view of his duties was not far higher, of whom it was noted that he always took ample care for his own safety, nor did he ever, so far as we know, risk himself as a combatant. Alexander's example, here as elsewhere, gave the law, and so a large proportion of his successors found their death on the battlefield. The aping of Alexander was apparently the main cause of this striking result.—Professor J. P. Mahaffy (*of Trinity College, Dublin*), *in "Greek Life and Thought—From the Age of Alexander to the Persian Conquest."*

THE HISTORY-MAKING BATTLE OF ARBELA.[1] A GRAPHIC ACCOUNT.

The preliminaries of this most famous fight of antiquity display the captain at his best. Most cautiously he moved four marches along the Babylon road, and, having met and driven in the first scouting parties of the foe, called a halt, to collect information, rest his army, purge away all non-combatants and fortify a camp. He could afford to take his time. A host such as that opposed to him neither would nor could be moved at short notice. At the second watch of the fourth night his columns, selected and stiffened, set out again, having some eight miles to cover, and hoping to be within touch of an unready foe at dawn. But from the top of the last range of hills the Persian army was perceived in the plain of Gaugamela, ordered already in the line of battle. Alexander once more gave the order to bivouac; for he was in a very strong position, and might well wait yet another day to study the ground and the dispositions of the mighty host below. Thus the last daylight of September passed away, the Macedonians resting for the most part, the Persians nervously standing to their arms; and as the night falls, Plutarch, with a rare

[1] Or Gaugamela, as it is sometimes called.

graphic touch, sketches on his canvas the great plain, kindling to the horizon with myriad barbarian fires and the flare of the torches carried before the Great King, as he passed restlessly up and down his lines. The hum of the immense multitude rose to the Macedonian posts on the hilltops, and old Parmenio,[1] mindful of many fights, gazed over the limitless vista of fires and listened to the confused roar that came down the night wind. How could the little army behind him overcome in equal fight by day that swarming host? It seemed madness to await the morning light, and he turned to the royal tent to urge a night attack, the counsel of despair. The king cut short his argument with a curt reply that must have astonished the veteran student of strategy, "Alexander will steal no victories!"

Not a moment for theatrical phrases, it might be said! But indeed no moment is adapted better for them than the eve of a battle, and no audience will be so responsive as an army waiting the signal to attack. Moreover, sound policy was expressed in this phrase, as Arrian, commander of Roman frontier legions, perceived. For the iron Macedonian discipline would have counted but little in a night attack, and the practised soldier have been almost on a par with the brigand. A victory half won in the dark might well have been followed by a rally at dawn, and the weary Macedonian army would have found itself still opposed by scarcely diminished myriads. And even were final and complete victory granted, its moral effect under such circumstances would be so little as by no means to insure the breaking up of Darius' host. In sober reason, it was better that the attack on such odds should be delivered with every resource of the parade ground, the general being able to discern the critical moments over all the field; and that victory, wherever declaring itself, should be victory patent to all.

The argument with his marshal and the decision forced upon him seem to have cleared Alexander's mind. Dawn

[1] Alexander's principal general.

found him sleeping. Uneasy generals gathered about his tent; surely the fight was to be that day, and yet even the signal for the army to breakfast had not been given! The marshal bade the bugle sound the call; but the king still slept on, and Parmenio, having called him repeatedly by name without success, ventured at last to awake him with his hand. "How is it," protested the marshal, "that thou, who so often surprisest the watch, canst sleep on such a morning as this?" "I have followed Darius up and down through all Asia," said Alexander, "and shall I not sleep now, when he is given into my hand?"

Of the great battle, which has made the first day of October an anniversary famous for all time, a civilian had best say little more than that its course justified all Alexander's previous caution, and that never did the Grand Army owe more to the man who had given them their military training [Philip, Alexander's father] and to his son who led them now. Far outflanked, at one time almost surrounded, cut off for three parts of the day from their only support, the entrenched camp, they remained steady as on the parade ground by the Vardar. No battle in antiquity is described so fully as this of Arbela, and historians have not known which most to admire, the confidence of the western army or the skill with which it was directed; the discipline which opened the ranks to let scythed chariots thunder harmlessly through or the temper with which the left wing, cut off and ridden over, recovered itself before help came.

There is a story told by Curtius of the awful night that followed, when a rout of half a million men went roaring through the dust to the Zab, which, if true, shows how the spirit of dare-devilry was latent always in the cool calculator of chances. It is said that, the fever of that chase seizing him, Alexander himself rode fast and far into the night, and, turning back at last with only a remnant of his staff, was confronted by a large body of the flying foe. The barbarians saw their chance, and bore down upon the conqueror. But Alexander, taking up the Homeric part,

spurred at the leader, and, having struck him down, engaged with fury the next man and the next. The barbarians rode ten to one, but Victory herself seemed to sit on the Macedonian's helm. The fugitives wavered, Alexander and his band pressed their advantage, and their foes turned and fled once more into the dark.

Darius got clear away to the eastward, through Zagross, and so to Hamadan, his vast army dispersed to its deserts and hills at the four winds of heaven. Both king and army were ignored by the conqueror as absolutely as after Issus; for Alexander for his part kept on straight to the south, pursuing his predominant purpose to assume methodically and in permanence the Persian lands. Babylon, Susa, Persepolis, the southern capitals with their stores of bullion, were swept into the net, and almost a year elapsed ere Alexander troubled himself again about the Great King.—David G. Hogarth, M.A., F.S.A., F.R.G.S., *in "Philip and Alexander of Macedon: Two Essays in Biography."*

HOW ALEXANDER OVERCAME THE DIFFICULTIES THAT CONFRONTED HIM AFTER HIS CONQUEST OF PERSIA.

Although Alexander had conquered this vast empire [of Persia] in what seemed a very easy manner, yet his difficulties were not yet over. His little army, which probably never numbered at any one time over fifty thousand men, was in the heart of a hostile country. Of course it had met with many losses, which had to be constantly repaired by recruits brought from home. But Greece, including Macedonia, was a small country with a meagre population; garrisons had to be placed in many of the captured cities, and sooner or later the supply of Greeks for his army would be exhausted. The situation was one requiring no less ability to overcome than the invasion which had just been accomplished. It is one thing to invade and conquer a hostile country; it is quite another affair to reduce

it to permanent submission. The problem was made the more difficult because Alexander proposed to continue his conquests toward India and Central Asia, and it was of the last importance to have the country in his rear tranquil and submissive.

In this emergency Alexander adopted two measures, the only ones, perhaps, that were available. The first was to fill vacancies in his regiments with Persian troops, who, under good command, could be depended on to fight well, provided their fidelity could be as sure as their valour. The other measure was for the Macedonians to intermarry with Persian women in the hope that such alliances would have the double effect of reconciling the conquered to the rule of the invader and of making the Greeks willing to forget the homes they had left behind them beyond the blue Ægean. Alexander set the example by marrying Roxana, the daughter of a Bactrian prince, but afterward, to still further Orientalise himself and secure the affection of the Persians, he accepted the system of polygamy, contrary to Greek usages, and took to wife Statira, daughter of Darius and of Parysatis the daughter of Artaxerxes Ochus. Ten thousand of the Macedonian soldiers, besides nearly a hundred of the higher officers, also married Persian women. Alexander, after this, went a step further, and actually organised a separate corps, composed entirely of Persians, armed and disciplined like the Greeks, to the number of thirty thousand.—S. G. W. Benjamin (*Lately United States Minister to Persia*), *in "The Story of Persia" in "The Story of the Nations" series.*

ALEXANDER'S ATTEMPTS AT AMALGAMATING THE GREEKS AND THE PERSIANS.

The leading idea, as well as the hardest task, which Alexander had set before him was the amalgamation of his diverse subjects into one people. It was equally difficult to

conciliate the European and to protect the Asiatic. The latter had been drilled, by centuries of oppression, into abject submission to extortion and tyranny. The former had learned, from years of freedom and a long muster-roll of victories, to despise the effeminate Oriental. How was it possible to combine elements so antagonistic? Nevertheless, Alexander set himself the task. It was before all things necessary to convince Asiatics that tyranny and extortion were not the principles of the king's government; and with this view many satraps and officers who had presumed on his long absence were banished or executed. The worst offender had been Harpalos, the Macedonian. Already convicted of peculation as treasurer before the battle of Issus, and a fugitive, he had been pardoned by Alexander, restored to his post, and afterward appointed satrap of Babylonia. There, as lavish as he was grasping, his shameless luxuries in the king's absence had rivalled even those of a Sardanapalus. The fish for his table were brought specially from the sea. His gardens were filled with choice exotics. On Alexander's return he fled a second time to Athens with a vast sum of money, and so escaped justice. But it was men like these, if any, who would endanger the empire, and whose excesses, therefore, it was essential to punish. On the other hand, it was not less essential and much more difficult to induce the conquerors of these Asiatics to acknowledge the conquered as their equals under a common sovereign. Englishmen are only now beginning to find it possible, after one hundred years of empire, to recognise Hindoos as fellow-subjects and equals. It is true that the gulf between the latter is greater than was that between Greeks and Persians; but such a fusion is impossible in the course of a few months or even years, and when forced upon people against their will is often opposed with singular obstinacy. And so it was with Alexander's attempted fusion of Macedonians and Persians. He did his best, indeed, to bribe and flatter the former into acquiescence. He offered to pay the debts of every Macedonian in the army; and when

the soldiers hesitated to register their names lest it should be remembered against them, heaps of gold were placed on tables, from which every man was allowed to help himself. Several of the generals were presented with crowns of gold. He himself married Statira, daughter of Darius, and nearly one hundred of the officers, to please him, followed his example in marrying Persian women; and when as many as ten thousand of the soldiers were found to have already formed such connections, or to be ready to do so, he presented each with a marriage portion, and the weddings were celebrated publicly, with the accompaniment of a grand banquet in a pavilion built for the occasion. But the jealousy of the Macedonians was not one whit lessened; and when on one occasion he had assembled the troops at Opis and told them that he meant to disband any of them who were unfit to serve from age or wounds, they, remembering that he had drafted thousands of Asiatics into the ranks, and choosing to suspect that he wanted only to get rid of them, broke out into open mutiny and, no longer awed into silence by his presence, bade him dismiss them all and go campaigning alone with his father—meaning, of course, Zeus Ammon. The outbreak was sudden, but told of a deep current of feeling below. Another man might have hesitated what to do; but Alexander leaped down at once among them with three or four of his generals, and, pointing out the ringleaders to the guards, ordered them off to instant execution. They were at once seized and put to death, to the number of thirteen. A deep silence immediately followed among the vast crowd, broken after a pause by the king's voice, who had remounted the platform. He was bitter and angry, and his words were sarcastic. They to mutiny! Men who owed all to his father and himself! Men who once were rude clowns dressed in skins and now were satraps and generals loaded with the wealth of Lydia and the treasures of Persia and the good things of India. They thought, perhaps, he had spared himself, or kept too much for himself? Could any man show more wounds than he could? or ac-

cuse him of niggardliness in his rewards? "You all are wishing to go," he cried, "and go you shall; and tell those at home how you left your king, who had led you victorious from the Granikos to the Hyphasis—ay, and would have crossed the Hyphasis had you not been laggards!—to the care of barbarian guards! It may be that such things are glorious in the eyes of men, and right in the sight of the gods! Away!" With these words he hurriedly left the platform and shut himself up in the palace. For two days he saw no one. On the third he sent for the chief Persian officers, and gave them his orders. In future (he said) he would have Persian troops only, named and organised after the Macedonian model, but officered by Persians. This was the last drop in the cup. Repentant before, the soldiers were now in despair; and, rushing to the palace, they threw their arms at the gates, and with cries and prayers for admittance declared that they would not depart by night or day till Alexander showed them some pity. Then the king relented, and came out to them in haste; and the reconciliation, soon effected, was sealed by a banquet at which nine thousand of the troops were entertained by Alexander.—Arthur M. Curteis, M.A., *in "The Rise of the Macedonian Empire," in "Epochs of Ancient History" series.*

HOW ALEXANDER UNITED IN HIMSELF HELLENIC GRACE AND CULTURE AND THE UN-HELLENIC PRINCIPLE OF ROYALTY.

There was no king throughout all the Eastern world in the third century B. C. who did not set before him Alexander as the ideal of what a monarch ought to be. . . . The astonishing appearance of this lad of twenty, hurried to the throne by his father's death, in the midst of turmoil within and foes without, surrounded by doubtful friends and timid advisers, without treasury, without allies—and

yet at once and without hesitation asserting his military genius, defeating his bravest enemies, cowing his disloyal subjects, crushing sedition, and then starting to conquer Asia and to weld together two continents by a new policy—this wonder was indeed likely to fascinate the world, and if his successors aped the leftward inclination of his head and the leonine sit of his hair, they were sure enough to try to imitate what was easier and harder—the ways of his court and the policy of his kingdom.

Quite apart from his genius, which was unique, his position in Greece was perfectly novel, in that he combined Hellenic training, language, and ideas with a totally un-Hellenic thing—royalty. For generations the Macedonian kings had been trying to assert themselves as real Greeks. They had succeeded in having their splendid genealogy accepted—an undeniable gain in those days—but their other claims were as yet hardly established. It is true they had entertained great poets at their court, and had odes and tragedies composed for the benefit of their subjects; but none of them, not even Philip, who was just dead, had yet been accepted as a really naturalised Greek. Yet Philip had come closer to it than his predecessors; he had spent his youth in the glorious Thebes of Epaminondas; he trained himself carefully in the rhetoric of Athens, and could compose speeches and letters which passed muster even with such fastidious stylists as Demosthenes. But though he could assume Greek manners and speak good Greek in his serious moments, when on his good behaviour, it was known that his relaxations were of a very different kind. Then he showed the Thracian—then his Macedonian breeding came out.

Nevertheless, he saw so clearly the importance of attaining this higher level that he spared no pains to educate his son, and with him his son's court, in the highest culture. We know not whether it was accident or his clear judgment of human character which made him choose Aristotle as Alexander's tutor—there were many other men

employed to instruct him—but we feel how foreign must have been Aristotle's conversation at the palace and among the boon companions of Philip, and hence Mieza, a quiet place away from court, was chosen for the prince's residence. There Aristotle made a Hellene of him in every real sense. It is likely, if we compare Alexander's manifesto to Darius with what is called Philip's letter, that he did not write so well as his father; but he learned to know and love the great poets, and to associate with men of culture and of sober manners. Every one testifies to the dignity and urbanity of his address, even if at late and intimate carouses he rather bored the company with self-assertion and boasting. But this social defect was not unknown among the purest Hellenes. All through his life he courted Greek letters, he attended Greek plays, and he talked in Greek to Greek men. Even had he made no world conquests he would have been recognised as a really naturalised Hellene, and fit to take his place among the purest Greeks, in opposition to the most respectable barbarians.

But on the other hand he was a king in a sense quite foreign and novel to the Greeks. They recognised one king, the King of Persia, as a legitimate sovran, ruling in great splendour, but over barbarians. So they were ready to grant such a thing as a king over other barbarians of less importance; but a king over Greeks, in the proper sense of the word, had not existed since the days of legendary Greece.—Professor J. P. Mahaffy.

HOW ALEXANDER ADOPTED PERSIAN MANNERS AND HABITS.

Though brought up in considerable state and keeping court with all the splendour which his father's increased kingdom and wealth could supply, Alexander was struck with astonishment, we are told, at the appointments of

Darius' tents, which he captured after the battle of Issus. When he went into the bath prepared for his opponent and found all the vessels of pure gold, and smelt the whole chamber full of frankincense and myrrh, and then passed out into a lofty dining tent with splendid hangings and with the appointments of an oriental feast, he exclaimed to his staff: "Well, this *is* something like royalty!" Accordingly, there was no part of Persian dignity which he did not adopt. We hear that the expenses of his table—he always dined late—rose to about £400 daily, at which limit he fixed it. Nor is this surprising when we find that he dined as publicly as the kings of France in the old days, surrounded by a brilliant staff of officers and pages, with a body-guard present and a trumpeter ready to summon the household troops. All manner of delicacies were brought from the sea and from remote provinces for his table.

In other respects, in dress and manners, he drifted gradually into Persian habits also. The great Persian lords, after a gallant struggle for their old sovran, loyally went over to his side. Both his wives were oriental princesses, and perhaps too little has been said by historians about the influence they must have had in recommending to him Persian officers and pages.

PROFESSOR J. P. MAHAFFY.

ALEXANDER'S "MARRIAGE OF EUROPE AND ASIA."

MODERN historians are divided as regards Alexander into two classes: first, those like Grote, who regard him as a partly civilised barbarian, with a lust for conquest but with no ideas of organisation or of real culture beyond the establishment of a strong military control over a vast mass of heterogeneous subjects; secondly, those like Droysen, who are the majority, and have better reasons on their side, feel that the king's genius in fighting battles was not greater than his genius in founding cities, not merely as outposts,

but as marts, by which commerce and culture should spread through the world. He is reported to have disputed with Aristotle, who wished him to treat the orientals like a master, and to have asserted that his policy was to treat them as their leader. . . . Alexander belongs to a different age from Aristotle, as different as Thucydides from Herodotus, and he determined to carry out the "marriage of Europe and Asia." To a Hellene the marriage with a foreigner would seem a more or less disgraceful concubinage. The children of such a marriage could not inherit in any petty Greek state. Now the greatest Macedonian nobles were allied to Median and Persian princesses, and the Greeks who had attained high official position at court, such as Eumenes, the chief secretary, were only too proud to be admitted to the same privilege.

The fashion of making or cementing alliances by marriages becomes from this time a feature of the age. The kings who are one day engaged in deadly war are the next connected as father and son-in-law, or as brothers-in-law. No solemn peace seems to be made without a marriage, and yet these marriages seldom hinder the breaking out of new wars.

All the Greek historians blame the Persian tendencies of Alexander, his assumption of oriental dress and of foreign ceremonial. There was but one of his officers, Peukestas, who loyally followed his chief, and who was accordingly rewarded by his special favour. Yet if we remember Greek prejudices, and how trivial a fraction of the empire the Greeks were in population, we may fairly give Alexander credit for more judgment than his critics. No doubt the Persian dress was far better suited to the climate than the Macedonian. No doubt he felt that a handful of Macedonians could never hold a vast empire without securing the sympathy of the conquered. At all events, he chose to do the thing his own way, and who will say that he should have done it as his critics prescribe?

PROFESSOR J. P. MAHAFFY.

ALEXANDER'S CHARACTER. HIS REPUTED CLAIMING OF DIVINE HONOURS.

It has been said that none of mortal birth ever went through such an ordeal as Alexander the Great; and Arrian insists on certain points that ought not to be forgotten in forming an estimate of his hero. He was the son of the able and unscrupulous Philip and of the violent Olympias. He was brought up in a court notoriously licentious. He was a king at twenty—the greatest monarch of the world before thirty. A general who never knew defeat, he was surrounded by men vastly inferior to himself, who intrigued for his favour and flattered his weaknesses. Thus inheriting a fierce and ambitious temper, and placed in circumstances calculated to foster it, it would have been little short of a miracle had Alexander shown a character without alloy. To stand on a pinnacle of greatness higher than man had ever reached before, and to be free at the same time from vanity, would have required a combination of virtues impossible before Christ—perhaps never possible. Alexander was beyond question vain, impulsive, passionate, at times furious; but he had strong affections, and called out strong affections in others. A man of energy and ambition, he was the hardest worker of his day both in body and mind. Incapable of fear, he foresaw difficulties or combinations which others never dreamed of, and provided against them with success. Amid endless temptations this son of Philip remained comparatively pure. Unlike his fellow-countrymen, he was (says Arrian) no great drinker, though he loved a banquet and its genial flow of conversation. On one point in his character Arrian dwells with an admiration in which we may heartily join. Alexander, he says, stood almost alone in his readiness to acknowledge and express regret for having done wrong. That in his later days, and when he had succeeded to the position of the Great King, he adopted the Persian dress and customs may be ascribed to the same motive which

induced him himself to marry, and to press his officers and soldiers to marry, Asiatic women, a politic desire not indeed to ape the ways of foreigners, but to amalgamate his diverse subjects into one body. And if, over and above this, he went so far as to claim divine honours as the son of a god, we may remember that of all men Greeks were most easily thrown off their balance by extraordinary prosperity, as were Miltiades and Alkibiades, Pausanias and Lysandros, and that few men of his day or country were more susceptible to the charm of heroic and legendary associations than was Alexander. Elated, therefore, by success, and genuinely wrought upon by the legends which were as the air he breathed, he set an extravagant value upon obtaining a public recognition of the superhuman nature of his powers, in which, perhaps, he had even come to believe himself.—Arthur M. Curteis, M.A.

THE BENEFITS TO THE WORLD THAT RESULTED FROM ALEXANDER'S CAREER IN ASIA.

In all probability Alexander neither intended nor foresaw half the benefits which resulted from his career to Asia and the world. It is not, as a rule, given to men to see the fruit of their labours. Nevertheless, the world combines to honour those who initiate its varied steps of progress. The change for the better which Alexander's conquests made in Asia can hardly be exaggerated. Order took the place of disorder. The vast accumulations of the Persian kings, lying idle in their coffers, were once more brought into circulation, and at least tended to stimulate energy and commercial activity. Cities were founded in great numbers. New channels of communication were opened between the ends of the empire. Confidence was restored; and it may fairly be added that only the king's

own premature death cut short the far-sighted plans which he had devised for the gradual elevation of his Asiatic subjects to the level of his European, and which, indeed, had already begun to work the results which he intended. It is true we can trace no signs of political reform in Alexander's projects, but Asiatics had never known any but despotic government, and beyond question were unfit for any other, while a King of Macedon would probably look on government by free assemblies with as much contempt and suspicion as a Tsar of Russia in our own day. Even Greece, which gained no direct benefit from the Macedonian empire, was yet indirectly a gainer, in the fact that it was her language which was the medium of communication, her literature which modified the religion that came back to her and to Europe from Asia. It was Alexander who planted that literature and language in Asia; and it was to Alexander that the great Christian cities of Jerusalem, Antioch, and Alexandria always looked back with reverence as in some sort their founder and benefactor.—ARTHUR M. CURTEIS, M.A.

ALEXANDER ONE OF THE GREATEST OF EARTH'S SONS.

ALEXANDER was one of the greatest of earth's sons—great above most for what he was in himself and not, as many who have borne the title, for what was given to him to effect; great in the course which his ambition took and the collateral aims which ennobled and purified it, so that it almost grew into one with the highest of which man is capable, the desire of knowledge and the love of good—in a word, great as one of the benefactors of his kind.—BISHOP THIRLWALL. *Quoted by Arthur M. Curteis, M.A., in his "Rise of the Macedonian Empire."*

THE GREATNESS OF ALEXANDER'S WORK. ITS PERMANENCE.

We are told that deep silence fell upon the great city and camp of Babylon for four days and four nights [after the death of Alexander], each man looking helplessly to his helpless neighbour; and thereafter the embalmed body lay other thirty days while there was being decided the first tussle of that funeral contest which, as grimly foretold by the dying emperor, would shake his empire from sea to sea. The great Expedition of conquest never started; the Grand Army never fought again under one leader; the Empire never owned a second single Emperor; the destinies of the West were left to be settled by Carthage and by Rome. But although nothing that Alexander left unfinished at his death was done by another as he himself would have done it, very little that, indeed, he had done was ever undone. No part of the vast area that he had traversed this side the Indus was governed for many centuries but by an administration western in origin or in type. Greece never recovered an independent voice to recall her sons from their mission in the ends of the earth, and Hellenisticism grew steadily out of Hellenism. Alexander's own principle and model of colonisation, the general scheme of his provincial organisation, the channels into which half-unconsciously he had directed trade, his types and standards of currency, and the military system of his father and himself, held good until, and even beyond, the coming of Rome. He did more than any other single man to break down that proud division of the world into few Greeks and myriad barbarians, which had stimulated the seed of civilisation, but was become a cramping and suffocating influence on the grown plant. He did more than any single man up to his day to make one part of the world known to the other, and, unconsciously enough, so to widen the application of his great tutor's principle of social organisa-

tion,[1] that little more than three centuries later a Church became possible which contained Jews, Greeks, and Latins, "Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia."—DAVID G. HOGARTH, M.A.

THE HONOUR ALEXANDER HAS BEEN ALWAYS HELD IN.

THE personal figure of Alexander has never suffered eclipse. Because his empire in no part, but the Indian, reverted to what it had been before him, he himself put on instant immortality as the political god of his legacy of kingdoms from the Oxus to the Nile. For many generations idealised portraits stamped on coins kept his individuality in mind over well-nigh all the world. The Seleucid Empire, the Ptolemaic kingdom of Egypt, and the original realm of Macedon maintained a worship of him as the genius of Hellenistic rule. Groves and games, altars and images, took his name, and he seems to have been promoted definitely, even by the Senate of Rome, to a thirteenth throne in the august circle of Olympus. The organiser[2] of that greater empire, which absorbed nearly all that Alexander had won, and under whose system in a sense we live still, set him up as chief of his gods. Augustus not only paid to Alexander divine honours, and used his effigy as the imperial signet, but imitated, we are told, the knitting of the brows which was habitual to the Macedonian, and that famous inclination of his beautiful head toward the left shoulder, which the Marshals and Successors had affected, and we hear of as a fashion still in the time of Severus.—DAVID G. HOGARTH, M.A.

1 Philip is referred to.
2 The Emperor Augustus is referred to.

THE WORK FOR CIVILISATION ACCOMPLISHED BY ALEXANDER.

The Macedonian conqueror had travelled over and awakened Asia; he wished to regenerate her materially and morally.

Lavishing the accumulated treasures of the Persian kings, he everywhere circulated an immense quantity of silver and gold that for a long time had been unproductive. Through him Asia was opened to the influence of Europe. He excavated a port at Babylon, and cleared the Tigris from the obstacles that hindered navigation. He sent an expedition along the coasts of Arabia to complete the valuable information collected by Nearchus, who had been sent from the mouth of the Indus to establish maritime communication between India and Persia.

He endeavoured to unite the vast empire he had founded by Hellenising it. He set the example of intermarriage between Europeans and Asiatics by marrying Statira, the eldest daughter of Darius, and he also induced his officers and ten thousand of his men to take wives from among the women of the country. In his desire to amalgamate Europe with Asia he even admitted Asiatics into his army, and equipped and trained them like Macedonians. In short, he broke up the old Greek exclusiveness by his influence and example.

"Blending together as in a festal cup," says Plutarch, "laws, customs, races, and national affections, he taught men to consider the whole earth as their native land, all honest men as their family, and only the wicked as strangers."

Although his life was so short he had sufficiently advanced his work of fusion for its influence to remain after his death. The Greek language spread and was adopted all over western Asia, and Alexander's empire was divided into kingdoms, of which the most important imitated the Greeks in their habits and life. In short, the power-

ful hand of Alexander sowed over rough and ignorant Asia the fertile seed of Grecian ideas and art. There was and has been no parallel work of civilisation for the advantage of millions accomplished by one man over so vast a field in so short a time and with so much energy and method.—Gustave Ducoudray, *in "An Historic Summary of Civilisation."* (*Translated by Rev. J. Verschoyle, M.A.*)

POPULAR STUDIES OF ANCIENT PEOPLES

VII. THE ROMANS

THE ROMANS

POPULAR HISTORICAL STUDY

Part I

The Roman Power—its Development and its Extent

THE MOST MASTERFUL PEOPLE THE WORLD HAS EVER KNOWN.

The Romans were the most masterful people the world has ever known. Their energy, their persistency, their self-confidence, have never been equalled in the world's whole history. They had the bulldog's tenacity of grip in everything they undertook; and if need be, to gain their ends, the bulldog's ferocity. Their superiority of faculty, however, lay in their will rather than in their intellect. They were neither an imaginative nor an inventive people. They had no constructive skill, no ideality, no originality. Their qualities were entirely practical, administrative, imitative, and adaptive. In a general sense they had no genius for poetry or for art; no sense of beauty; no appreciation of sentiment. But because of their masterful employment of such faculties as they did have—faculties that were all the stronger for their lack of the finer qualities of the intellect—because, too, of their supreme confidence in themselves, and their supreme indifference to the rights and feelings

of others, they became, through sheer forcefulness and will power—though oftentimes defeated in their ambition's career, though oftentimes turned back and made to traverse their path over again—the conquerors, the possessors, and the masters, of the world.

A NATION OF ENSLAVERS AND DESPOILERS FROM THE FIRST.

THE Romans were an Aryan people, akin in origin to the Hellenes of Greece. Originally they were undoubtedly only a sept of a small tribe of peace-loving, industrious, agricultural people, called the Latini, or *Latins*, who lived in central Italy, on lands adjoining or near the river Tiber, *Rome* being their principal city. But according to the legends by which the Romans themselves accounted for their origin—legends which have some truth in them, but of course much fable also—the Romans traced their origin to the hero *Romulus*. Romulus' mother (by these legends) was a vestal virgin named Rhea Sylvia, a princess of the Latini and a direct descendant of "*Father Æneas*" (the hero of Virgil's "*Æneid*"), a Trojan prince who had escaped from Troy, when that unfortunate city was captured by its Achæan besiegers, and who came with his followers and settled in central Italy among the aboriginal Latini. Romulus' father was Mars, the god of war. Romulus (so the legends go on to say) founded Rome B. C. *753*. But to assist him in founding his city, and to hold it when he had founded it, he had gathered around him a band of young men, wild and daring as himself. These fortified Rome; fought with their kinsmen neighbours among the Latini and other adjoining tribes to make them acknowledge their leadership; fought with them also to obtain wives; and then fought with remoter tribes to reduce them, either to submission as slaves, or to tributary

friendship. As this policy of rapine and plunder was kept up by the successors of Romulus and the earlier Romans, it followed that in the course of time the whole Latin tribe became essentially Roman; and that all the other original Italian tribes became practically amalgamated with or subjugated to the Romans also. The career of the Romans, therefore, from the very first, was a career of war and conquest, of subjugation and absorption. A peace-loving, agricultural people—the Latini—of simple habits and pure morality, among whom each one tilled the soil he owned, became changed into an aggressive, land-thieving, slave-making nation of fighters, who first got their land by conquest, and then cultivated it by means of the slaves they made out of its former owners. The prestige of a great success has thrown a glamour over the history of Rome which reduces to a shadowy obscurity the evil character of its early glory. But nevertheless that glory was simply the glory of the despoiler and the enslaver.

ROME AS A MONARCHY—TO B. C. 509.

The first period in the history of the Romans, as detailed by their own historians, was a *period of monarchy*. This monarchical period extended from the year of the founding of the city, B. C. 753, to the year of the disestablishment of the monarchy and the establishment of the republic, B. C. 509. In this period there were said to have been seven kings, including Romulus; but the whole early history of Rome is traditionary and mythical. (The reason why the early history of Rome is so obscure is that in the year 390 B. C. the city was taken and destroyed by the Gauls, when all its original records were destroyed also.) This period of monarchy, however, was a period of continuous development of the Roman power. Tribe after tribe became incorporated with the original Latins, and

became part of the growing Roman nation. Of these the *Sabines* were the earliest and most important. Indeed, the wives of the earliest Romans are said to have been mainly Sabine girls who were carried off by force from a feast at which they were assembled. During this period, too, the city was extended and made to occupy those seven hills which have given origin to its name, "the seven-hilled city." During this period, also, the population of the city was greatly increased. Much of this increase of population was due to the fact that when a war with a tribe was ended the people of the conquered tribe would frequently be taken in a body and settled within the precincts of the city. The Roman rule, too, was extended beyond the walls. By the end of the period it embraced a considerable district all about the city. But wherever Roman interest prevailed it was the city of Rome itself that was paramount. Neither during the monarchical period nor afterward was the Roman government ever other than a government of and by the people of the *city of Rome.* The national government of Rome, both then and always, was essentially a municipal government; that is, a government that was dependent upon, and that was administered in the interests of, the citizens of the parent city. And the most important development which Rome made during its years of monarchy was its development as a civic and national institution. Though nominally a kingdom it was not really a kingdom. It was an aristocratical republic even from the beginning. Its kings were really the nominees of its aristocracy; that is, of the descendants of the original founders of the city. This aristocratical class constituted the so-called "Populus Romanus," or *"Roman people."* And the principal members of the class formed the principal governing body of the state, that is, *"the senate."* The assemblies of the members of the class, that is, of the "Populus Romanus," were called the "comitia curiata." In the government of the state the "comitia curiata" determined the general policy which the "Populus Romanus"

wished to have carried out, and "the senate" put this policy into practical effect. But this was an early constitutional arrangement which could not be enduring. But besides the original "Populus Romanus," or patrician class, there was another large class of citizens, the "*plebeians*," as they were called, or common people. These were inhabitants of the city, but as they were not descended from the original founders they were allowed at first no part or lot in the government of the city. But as they became more and more numerous (and it was not long before they far outnumbered the patricians) they began to claim the rights of full citizenship.

THE CONTESTS BETWEEN THE PATRICIANS AND THE PLEBEIANS.

From a very early date, therefore, the population of the city of Rome consisted of two main classes: (1) the "*patricians*," the aristocracy, the original "Populus Romanus," or founders of the city, who had the privilege of taking part in the meetings of the "comitia curiata," and who wished to keep that and every other privilege of citizenship in their own hands; and (2) the "*plebeians*," or common people, who at first had no right to assemble at all, but who afterward obtained the right to discuss their own affairs at assemblies of their own, called "tribal meetings," or "comitia tributa," and who naturally wished to obtain all the rights of citizenship. But besides these two main classes of inhabitants there were two other classes: (1) "*slaves*," who had practically no rights of any sort until they were manumitted, or made free, by their owners; and (2) "*clients*," dependents of individual members of the patrician class, who, while personally free, yet derived their support from those patricians they were dependent upon, that is, their "patrons," and in consequence were expected to render them certain sorts of service in return. But, as

said above, the two principal divisions of the Roman people were the patricians and the plebeians, the aristocracy and the common people; and it was the constant struggle that went on between these two classes—on the one hand to preserve the old condition of inequality, on the other to do away with it and establish a condition of equality—that (apart from outside aggression) constituted the main feature of the history of Rome down to the formation of the empire. But even in the monarchical period the plebeians gained many points in this long contest—among other things the right of representation in the "comitia centuriata," or assemblies of the whole people—assemblies that were established to take up the duties formerly discharged by the "comitia curiata," or assemblies of patricians. And the disestablishment of the monarchy, and the establishment of a republic in its stead, was in reality a measure that was due to the growing power of the "plebs," or common people.

THE WONDROUS DEVELOPMENT OF ROMAN POWER UNDER THE REPUBLIC.

THE next period in the history of Rome, *the period of the duration of the republic,* from B. C. 509 to B. C. 31, is a period of the most wonderful national development ever made by any people in the history of the globe. In less than five centuries a small and unimportant community, scarcely more than a tribe, that originally had in its own possession only a small tract of land on either side of one of the smallest rivers in Europe, without genius, or extraordinary endowment of any sort except indomitable will, made themselves the masters of almost the whole of the civilised world—not merely got possession of it, but made themselves the real masters of it; that is, they had so organised their conquests that these were an enduring empire. First, of course, had occurred the subjugation of

the various tribes and states of Italy. This was not accomplished, however, without setbacks and defeats; but neither disasters nor defeats could deter the Romans in their onward course when once they had set their wills toward any end. All Italy south of Gaul acknowledged Rome as its head, B. C. 272. Then began Rome's longest

Julius Cæsar, B. C. 100-44.

The greatest general of the Romans. One of the greatest generals of the world.

and most perilous achievement—the conquest of the great Phœnician empire of the Carthaginians. But in three great wars even this was accomplished, although more than once in their progress was Rome in peril for her very life. Carthage was entirely destroyed, and all Carthaginian possessions taken over by Rome, B. C. *146*. Spain and all north Africa fell to Rome with the destruction of Carthage. Epirus, Illyria, and Macedonia had already been beaten and reduced to submission; so also had Sicily, Corsica, and

Sardinia. The facile Greeks practically became a nation of Roman slaves with the capture of the beautiful city of Corinth, also in the year B. C. 146. The great kingdom of the Seleucidæ had suffered a breaking-up by the defeat of Antiochus the Great by *Scipio,* B. C. 190; and Syria, its last enduring fragment, was made a Roman province by *Pompey,* B. C. 64. All Judæa was made tributary to Rome B. C. 63. Different parts of Gaul (that is, of northern Italy, France, and Belgium) had been conquered by Roman armies at different times; but *Julius Cæsar* in a series of magnificent campaigns made the whole of it a well-organised Roman territory, B. C. 58-49. Similar fates had befallen Numidia in northern Africa, and what is now Switzerland, southern Germany, and southern Turkey, in Europe. Finally, completing the Roman conquest of the lands about the Mediterranean, completing, in fact, the Roman conquest of the whole civilised world except a part of the old empire of Persia, Egypt became a Roman territory by the victory of *Octavianus* over Queen Cleopatra at the naval battle of *Actium,* B. C. *31.*

THE TERRIBLE DISSENSIONS AND FEARFUL SOCIAL DETERIORATION OF THE ROMAN PEOPLE UNDER THE REPUBLIC.

But all this career of successful conquest abroad was accompanied at home by dissensions, bitter, fierce, and bloody, such as no other great nation has ever suffered and stood up under. The conflict between the patricians and the plebeians, between those made rich by war and those impoverished by war, and between the leaders of rival factions, was almost incessant. One by one the laws which divided the people into two great contending classes—the well-born and privileged on the one hand, and the common people, denied of their just rights, on the other—were abro-

gated, till finally no legal distinction existed to mark a difference between them. But while the distinction between the patricians and the plebeians became less and less the difference between the rich and poor became greater and greater. With success in conquest came gain and the lust

Augustus.
The First Emperor of Rome.

for gain; treasure and spoil flowed into Rome like water; slaves became as the leaves of the trees for number. The rich became enormously rich; the poor became utterly dependent upon the state for even daily bread. Conflicts, therefore, that once were waged between patricians and plebeians, were succeeded by even worse conflicts waged between the wealthy and the impoverished. And with

social riot and social confusion came social deterioration. In short, the whole social fabric of Rome became, in the last years of the republic, utterly corrupt and rotten. But so sturdy was the original character of the Romans that their political fabric, despite all the crises which it underwent, despite, too, all the changes which were imposed upon it, seemed to grow stronger and more massive every year that it existed. Even when at the last the republican idea of government was entirely discarded, and first the spirit, and then the name, of imperialism adopted in its stead, the great fabric of Roman governmental administration suffered but little change. *Octavianus*, by his victory at *Actium*, became undisputed master of the Roman world B. C. *31*. From that date *Rome* practically *ceased to be a republic*. Octavianus was honoured with the title "*Augustus*" B. C. 27. "Augustus," however, was not an imperial title, nor did Octavianus ever formally assume one. He observed the forms of the republican ideal of government to the day of his death. But for all his apparent moderation, Octavianus, or Augustus, as he is now generally called, was really an absolute emperor; and Rome, as we have said, practically ceased to be a republic at the victory at Actium, B. C. 31.

ROME AS AN EMPIRE.

ROME, under its first imperial rulers, was the largest, the most powerful, the richest, the best administered empire the world had ever known. For the Romans knew well how to organise and how to govern. But their ill-gotten wealth proved their ruin. Corruption had long had possession of the Roman social fabric; it now attacked the political fabric also. The emperors that immediately succeeded Augustus cared for little else than the gratification of their own selfish passions. Religious feeling, reverence, virtue, honour, patriotism, were all lost qualities. Love of

The Empire of Rome, A. D. 117—at the Period of its Maximum Greatness.

power and desire of sensual indulgence alone remained. For a time there was a reaction toward a better state of things. There was even an attempt to return to the old regard for religion, to the old feeling of respect for honour and purity of life and conduct, that once had characterised the Roman people. Reigning from A. D. 96 to A. D. 180 there were "five good emperors," whose names are worthy of immortal honour for what they did to stem the tide of greed and lust and sensuality, that, like another flood, was flowing in upon and submerging the empire politically as well as socially. These were *Nerva*, *Trajan*, *Hadrian*, *Antoninus Pius*, and *Marcus Aurelius*. Under *Trajan* indeed the Roman power was in its greatest extent, and at its greatest strength; but the moral corruption from which both society and the state were suffering had become too pronounced for even emperors to withstand or remedy. Upon the death (A. D. 180) of *Marcus Aurelius*, one of the noblest-minded rulers that ever occupied any imperial throne in any epoch of the world's history, the Roman empire at once entered upon its descent to ruin. The final break-up, however, did not take place for many centuries later.

THE ROMANS

POPULAR HISTORICAL STUDY

Part II

The Character and Manners of the Romans

THE ORIGINAL CHARACTER OF THE ROMANS CHANGED BY SUCCESSFUL CONQUEST.

The Romans in their primitive conditions as members of the Latin, Sabine, and other original Italian tribes, were a very different sort of people from what they afterward became when success in war, and in the getting of lands and slaves and other spoils of war, had made them sordid, selfish, cruel, vindictive, given to oppression, and lustful for conquest. In their primitive condition they were peace-loving agriculturists; their life was simple, their habits were industrious, their appetites were satisfied with what was plain and sparing, their regard for domestic virtue was deep-seated and abiding, their religion was pure and natural, and their faith in it sincere. But though their long career of successful conquest changed much of this excellent primitive character, and changed it for the worse, yet also much of it remained. Even in the height of his power, when Rome was the most splendid city in the world, the Roman loved a country home, and loved to retire upon it, and to superintend, if not actually to perform, the labours of a farmer. Domestic virtue for centuries re-

mained a marked characteristic of Roman family life. The Romans were never other than monogamists; and their regard for women, their care of and for them, the privileges they extended to them, and the position they assigned to them in the household, were far superior to what was customary among every other ancient people. In return, the Roman woman held her virtue as far more sacred than her life; and more than once was the current of Roman history abruptly turned into better courses because of the regard the Roman people had for the sentiment of the sacredness of personal virtue entertained by Roman girls and matrons. It was the wicked love of the son of the last king of Rome for the wife of his cousin that caused the overthrow of the Roman monarchy (B. C. 509). It was the wicked love of the patrician magistrate Claudius for the beautiful Virginia, the youthful daughter of the plebeian Virginius, that occasioned one of the most important revolutions for the extension of the privileges of the plebeians that Rome ever knew (B. C. 449). Again, thanks to his original sincerity of character, thanks, too, to his original sincere belief in the principles of his religion, the Roman ever retained—even when the successful indulgence of his lust for conquest had made him far too forgetful of the rights of others, and far too indifferent as to what means he might employ to effect his ends—a certain sincerity of character, a scorn of trickery and deceit, a regard for his pledged word, a self-respecting sense of honour and right, which no other people of antiquity correspondingly possessed, and which especially his neighbour the facile Greek was particularly deficient in.

INSTANCES OF THE RESULTING DETERIORATION.

BUT while, as we have seen, some of their primitive excellence of character persisted in the Romans, even when their position in the world had greatly changed, other elements of that character, equally necessary to national well-being,

were either lost, or else entirely perverted. Far from remaining a simply living people, the Romans, in their days of power, became an extravagant and luxurious people, excelling in barbarous and ostentatious profusion of expense even the sensuous Persians of the East. Far from being industrious workers, the Romans, that is the indigenous "Populus Romanus," ceased to be workers at all, but had all their work done for them by slaves. Far, too, from being frugal and abstemious in what they ate, they became the most luxurious and absurdly extravagant nation of gourmands the world has ever known. In the height of Rome's splendour viands were customarily eaten and relished that no modern would dream of eating for very disgust; and oftentimes these also were as fantastic and bizarre in their preparation for the table, and in the way they were served, as they were intrinsically disgusting; and again they were generally as expensive as they were disgusting and bizarre. It should be remembered, however, that Roman intemperance was rather in what was eaten than in drink. The Romans, even in the worst days of the empire, although they were always gluttons, were rarely drunkards. But in nothing did the character of the Romans suffer more change than in their feeling and regard for religion. Originally a people of sincere believers, to whom every religious rite had a significance that was real and awful, they became at last (that is, the higher classes of them) formalists, who gave their countenance to religious ceremonies only because these ceremonies helped to employ the time, and engage the interests, of the idle common people. Cato—one of the noblest and most upright of the Romans, no matter what age be taken—once said that he could not understand how two augurs (a sort of priest the Romans had) could look one another in the face without laughing. It thus resulted that when the Roman people most needed the restraining influence of an accepted religion, as a safeguard against immorality and corruption, then was the power of religion least among them.

CONJUGAL VIRTUE AMONG THE ROMANS.

Among the Romans at any stage of their career women held a more exalted position than they did among any other ancient people. The Greeks treated their women as inferiors, gave them no education, confined them to apartments of their own, did not permit them to appear at their tables with them, did not expect them to assume anything more than the physical care of their children, and in no sense made them their companions, either in the serious business, or in the pleasures, of life. According to Aristotle, the relation of woman to man was that of subject to governor. According to Plato, that woman was of best worth who best managed her household and obeyed her husband most willingly. When among the ancient Greeks women did become companions to men, and when they did by education prepare themselves to be the fitting companions of men, they, as a rule, were not married women and never expected to be such. But among the Romans, in the best times, all this was different. The Roman wife was expected to be in every respect the companion of her husband, the sharer of his public pleasures, the sharer of his business cares, the educator and trainer of his children, and the entertainer of his guests—in short, to be the head of his household, just as much as any modern English or American woman is expected to be the head of her husband's household. Hence, among the Romans, virtue in women, both married and unmarried, was a real thing; and conjugal faith was a real thing; and marriage was the most important constituent of the social fabric. The family was the home of inviolable faith, and the honour of its women a matter of universal sacred regard. Family alliances were established by marriages, and family feuds engendered when the marriage vow was dishonoured. And even when Roman society became hopelessly corrupt the outward forms of the matrimonial contract were generally punctiliously adhered to. But the inner life, which should

have corresponded to these forms, became sadly deteriorated. Conjugal virtue, both among husbands and wives, became a thing of the past. As the poet Ovid sneeringly said, "Every Roman woman had her price," and the men were far more faithless to their marriage ties than the women were. Partly as a consequence of, partly as an excuse for, the general prevalence of incontinent indulgence, divorces, which in the earlier and better days of Rome had been exceedingly rare—so rare, indeed, that it was said that for five hundred years no divorce had taken place—became so common that at last the marriage rite became little better than a mockery. An instance is recorded where a man that had previously had twenty legal wives married a woman that had previously had twenty-two legal husbands! From the emperor's court down to the perpetually shifting homes of the impecunious, among all the higher classes, conjugal faith was a forgotten sentiment, and what was, perhaps, still more sad, virtue among youths and maidens was a forgotten sentiment also.

THE USE MADE OF SLAVES AMONG THE ROMANS.

The Romans, as their wealth and power increased, became the most self-indulgent people the world has ever known; but they manifested their self-indulgence in ways that had a greatness, a magnificence, a profuseness of display, and a profuseness of expense, such as no other nation in the world has ever been able to imitate, much less to equal. The multifariousness of their conquests in all parts of the world, and the mercilessness with which their conquests were effected, brought into their hands a continuous supply of slaves—of every colour and tongue, of every age, of every stage of civilisation, and of every degree of education, skill, and intelligence. Even the Persians, who had conquered the Babylonians, the Assyrians, and the

Egyptians; even the Greeks, who had conquered the Persians; even the Macedonians, who had conquered the world, became the slaves of Rome. Rome was thus constantly crowded with captives, taken in war, whose learning and intellectual abilities, whose artistic taste and skill, whose cunning and experience as handicraftsmen, were superior in every respect to the experience, the gifts, and the talents, of their captors. And the Roman made an unblushing use of these spoils. He had his villas and his temples, his bridges and his viaducts, his theatres, circuses, and baths, his arches and his columns of victory, not only built, but planned and designed, by these captives. He had his children taught, his young men instructed in the principles of debate and oratory, his wives and daughters played to and sung to, and himself and his family ministered to and cared for in sickness, by the schoolmasters, the professors of rhetoric, the musicians and poets, and the physicians, he could purchase for money in his unparalleled slave market. And, of course, the labour of attending to his house, of cultivating his fields, of working in his shops, of digging in his mines, of propelling his ships, was all performed by slave power. By no other nation in the world have slaves been so generally employed for every sort of work that it is possible for human beings to engage in, except to rule and govern, as they were by those princes of slavemakers, the Romans.

BATHS AMONG THE ROMANS.

One form of self-indulgence which the Romans were fond of—the tempered bath—is an evidence indeed of their personal cleanliness, but it is also an evidence of a descent from an original trait of character that once was a mark of vigour and hardiness. In their early days the Romans used regularly to bathe in the cool springs and streams

Remains of a Roman House, Pompeii.

Roman Baths at Pompeii.

that abounded in their native rural homes; and when they became a nation of soldiers their persistence in this habit no doubt contributed to their strength of constitution, and to their power of endurance. The Roman soldier was no weakling at any time; and the officers by whom he was commanded—scions almost always of the original "Populus Romanus" stock—were, even to the later days of the republic, no weaklings either. Every one familiar with the play of "*Julius Cæsar*" remembers the words of *Cassius:*

> "For once, upon a raw and gusty day,
> The troubled Tiber chafing with her shores,
> Cæsar said to me, '*Dar'st thou, Cassius, now,*
> *Leap in with me into this angry flood,*
> *And swim to yonder point?*' Upon the word,
> Accoutred as I was, I plungèd in,
> And bade him follow; so, indeed, he did.
> The torrent roar'd; and we did buffet it
> With lusty sinews; throwing it aside,
> And stemming it with hearts of controversy."

But in the days of the empire the pampered sons of Rome no longer cared to harden their physical frames, and refresh their physical energies, by nature's simple means. What they wanted was relaxation—luxurious and indolence-inducing relaxation. Thus they loved baths—tempered baths—hot, lukewarm or cold, as suited their caprice or momentary desire. And these, by the emperors or by other powerful persons who wished to gain favour with the multitude, were furnished to them in abundance. The public baths, *thermæ*, as they were called, built by Agrippa, the friend of Octavianus, and by the emperors Nero, Titus, Trajan, Caracalla, and Diocletian, exceeded in size, in magnificence, in cost, in completeness of equipment, and in the sensuous luxuriousness of enjoyment which they afforded, any other that have ever been erected by any people in any age of the world's history. And these baths

were free, absolutely free, to every citizen in Rome; and in this way the idle populace of Rome was kept in quietness. For by this time the Roman multitude had learned to emulate their social superiors in their fondness for sensuous pleasures; and in the "thermæ" which the emperors threw open to them, magnificent and splendid as only an empire's wealth could provide, the poorest citizen of Rome found himself as luxuriously attended to as the proudest senator or the most powerful consul or prætor.

THE THEATRE, THE CIRCUS, AND THE AMPHITHEATRE AMONG THE ROMANS.

But the most characteristic feature of the self-indulgence of the Romans was their devotion to the excitements of the circus and the amphitheatre. The Romans, like the Greeks, were fond of the theatre; but theatrical representations never had the hold upon the passions of the Roman multitude that the grosser amusements of chariot-racing, and the fighting of wild beasts and gladiators, secured. Like the "thermæ," the immense structures in which this racing and the fighting took place, were gifts made to the populace by those who wished to purchase the populace's favour—either great generals returned from foreign conquests, or wealthy citizens desiring votes to place them in public offices, or emperors that sought to excuse their social excesses by winning the applause of the people for their munificence. In Rome the most exciting racing took place in the *Circus Maximus*, an immense structure that seated, it is said, 385,000 people. Chariots, four or five abreast, each with four horses abreast, ran round the ring of the circus for prizes that really meant the applause of the whole empire of Rome. But of far more interest than these chariot races to the jaded tastes of the Roman populace, both great and humble, were

the contests that took place in the arenas of the amphitheatres. There, for the delight of thousands upon thousands, assembled idly day after day for weeks, and sometimes even months, together, occurred such conflicts as nowhere else in civilised or even uncivilised communities have been allowed to take place. First, wild beasts were brought into the ring to fight with one another. Conquerors like Cæsar and Pompey, returning home to triumph after victory, supplied lions and other ferocious animals in hundreds, to tear one another in pieces for the delectation of the sanguinary tastes of Rome's idle thousands. Trajan, it is said, furnished an entertainment of this sort which lasted continuously for four months, and took eleven thousand wild beasts to supply it. Then prisoners of war and slaves were introduced into the arena to fight with these wild beasts, the alternative being success and liberty, or failure and a horrible death. But even such sanguinary entertainments as these in time failed to satisfy the Roman's passion for cruelty and bloodshed. After a while were inaugurated those more iniquitous gladiatorial contests which have doomed Rome's name to be a synonym for hardened cruelty and barbarousness as long as the world shall endure. Prisoners of war and slaves were forced to fight with one another—in pairs, in companies, and even in battalions. All the art and skill of Rome was concentrated to make these enforced duels as full of exciting interest as they could possibly be made. The gladiators were fed and trained until they were perfect physical machines; their arms and accoutrements were of the best; they were treated with ignominy and allowed to die as common beasts if they failed; they earned the applause of shouting thousands, and perhaps gained their freedom, if they won. In the best days of the republic these gladiatorial shows were not so frequent or so bloody as they afterward became, though even then they were sanguinary enough. Cæsar once put one hundred and twenty pairs of gladiators in the arena. But Augustus, the first emperor,

during his reign allowed ten thousand human beings to be slaughtered in the arena for the amusement of Rome; and in the reign of Claudius it is said that no less than nine thousand participants were butchered in one single show! Is it any wonder then that when the northern hordes did come down into Rome they spared nothing and nobody?

THE ROMANS

POPULAR HISTORICAL STUDY

Part III

The Literature and Art of the Romans

THE ROMANS AN EXCEEDINGLY PRACTICAL PEOPLE.

In a consideration of the literature and art of the Romans their art must come first; for, while the Romans were not endowed with any great degree of imaginative faculty, their practical talent was of the highest order, and if they were not inventors, they could adapt and imitate, and that, too, with as much success as any nation of antiquity. In short, the Romans were the most practical people, the people endowed with the highest degree of common sense, with the greatest amount of "horse sense," if that popular term be permitted, that the world has ever seen. *"Cui bono?"* "What good is it?" was their constant test of value when any new idea or any new scheme was proposed to them. And if a thing had no practical value, if it did not promote some end they had in view, if it did not add to their wealth, or to their comfort, or to their means of obtaining wealth and comfort, they had no use for it. But if it did appear to be likely to secure any of these ends, then no people could turn it to better advantage than they. Hence, while other nations were dreaming of success, they

were achieving it. While other nations were inventing music, and perfecting poems and plays, and originating new styles of architecture, and painting pictures that deceived in naturalness even rival artists, the Romans were taking the arts that others had invented and applying them, freely and magnificently, to their own uses; for example (considering their works in engineering alone), building great aqueducts to furnish themselves with pure water; great roads to make commerce throughout their empire easy; great viaducts, tunnels, and bridges, to make their roads straighter and more level; great piers and breakwaters to improve their harbours and thus benefit their trade; huge drains to carry off the sewage of their cities; spacious pavements to make the streets and squares of their cities more habitable; and thousands of other things which we are accustomed to consider as peculiar to the advanced stage of social progress which the civilisation of our modern world has developed.

THEIR GREAT UNDERTAKINGS ALL SERVED USEFUL ENDS.

So, too, in their architecture the Romans displayed precisely the same sort of common sense, and the same faculty of adapting the inventions and ideas of others to their own uses, that they displayed in their engineering. All their edifices were essentially practical in their purpose and design. They built no useless towers of Belus, like the Babylonians; no walls one hundred feet high and towers two hundred feet high, like the walls and fifteen hundred towers of Nineveh of the Assyrians; no huge pyramids to serve as tombs, like the Egyptians; no colossal statues of gods and goddesses in ivory and gold, like the "Athena Promachos" and the "Olympian Zeus" of the Greeks. All their buildings were intended to serve defin-

ite ends, and were constructed so as best to serve these ends. Their theatres, their amphitheatres, and their public baths, were the finest and largest the world had yet known—indeed, their amphitheatres and baths were the finest the world has ever known; but their magnificence consisted quite as much in their perfect adaptation to the purposes they were to serve as in their size or grandeur. Rome borrowed Greek art, it is true. Worse than this, she robbed Greece of her art treasures—in shiploads—and captured Greek artists in droves, and made them her slaves. But, nevertheless, when she built her palaces, her temples, her market-places, her halls of justice, her baths, her theatres, her circuses, or her amphitheatres, she intended that they should serve definite ends, and she saw that the Greek architects or others that she employed to plan and build them did really build them so that they perfectly served these ends.

THEIR LITERATURE SLOW IN ITS DEVELOPMENT.

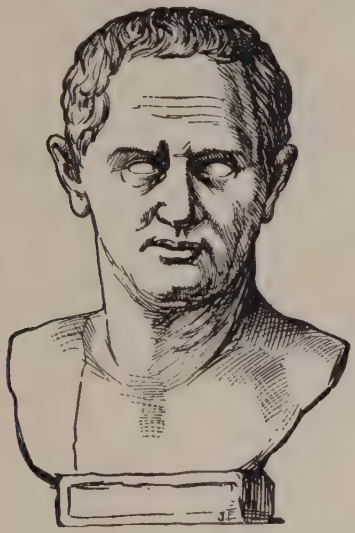
It follows, therefore, that no names of great Roman artists or architects have come down to us. Massive and enduring as were all Roman structures, they were, as a rule, the work of foreigners, and oftentimes of slaves. The part that the Romans themselves had in erecting them was in no way remarkable, and so made no impression upon their contemporaries and did not get into history. Nor in literature was it much different, although of course it was somewhat different. There were numerous writers in several ages of Roman history, and in the age of Augustus they were especially numerous; but so little did the genius of the Roman people adapt itself to the imaginative and artistic, that the whole body of Roman literature—apart from practical efforts like historical annals and treatises on law—is comparatively small. Another evidence of the practical character of the Roman mind is the fact that the

earliest literature of the Romans—differing entirely from the earliest literature of almost every other people in the world—was prose and not poetry. The production of imaginative native literature was for a long time also retarded by the lack of encouragement. Native literature was held in no esteem. The reason of this was that education was almost entirely in the hands of the Greeks. Instead of native literature, Greek literature—Greek history and philosophy, and especially Greek rhetoric and poetry—was studied almost exclusively. It became, therefore, the ambition of the Roman student to write and speak Greek well, rather than to write and speak well in his native tongue. It was not indeed until the Romans had begun to have some scorn of the Greek character that they developed a literature of their own.

THE FIRST PERIOD OR "CICERONIAN AGE" OF ROMAN LITERATURE.

THERE were, however, *two important literary periods* in the history of Rome, and a third one not so important. The first of these had its development in the most stirring and sanguinary years of the republic; the second in the settled and comparatively peaceful time of the Emperor Augustus. The third period had its development about one hundred years later than the second. In the first, or *Ciceronian period,* the great names were *Cicero, Lucretius, Catullus, Cæsar,* and *Sallust.* Of these by far the most illustrious as a writer is *Cicero* (B. C. 106-43). Cicero, indeed, is one of the greatest names in the literature of the world. He was a great lawyer, a great pleader at the bar, and a great politician, and he aimed at being a great statesman; but his strength of character was not equal to his strength of intellect, and his political and public life was to some extent a failure. But he was the greatest orator among the Romans; perhaps, taking everything into con-

sideration, the greatest orator of antiquity; and certainly he was one of the greatest orators the world has ever had. As his orations were all carefully written out they have become a part of the literature of the world, and a very highly appreciated part they are. In addition to being a great orator, Cicero was also a great philosophical writer,



Cicero, B. C. 106-43.
The greatest of Roman orators and writers.

the greatest among the Romans. In the writings of Cicero the Roman language appears in its purest and most classic form. *Lucretius* (B. C. 95-52) was a poet—the most original, the most powerful, of all the Roman poets. Many critics, indeed, would rank him the greatest didactic poet of any age or of any land. *Catullus* (B. C. 87-47) was a brilliant lyric and satiric poet, something like our Byron, certainly the only true lyric poet the Romans ever had.

Cæsar (B. C. 100-44) in literature is known as a historian. But he was much more than a historian. He was, indeed, one of the world's greatest men. Cæsar was certainly the very greatest man in the history of Rome. He was consummately great as a general, and almost equally great as a statesman, a jurist, and a ruler. As a historian his writings, which are concerned mainly with events in which he himself played a conspicuous part, are remarkable for their fairness and impartiality; but they are more remarkable for their clearness and exactness of expression. The characteristic peculiarity of the Latin language, its power of terse expression, was never by any other author so markedly shown as by Cæsar. *Sallust* (B. C. 86-34), the last of the writers of this period, was a great historian, noted rather, however, for vivaciousness and picturesqueness, than for accuracy. All these writers here mentioned, but especially Cicero and Cæsar, have formed part of the classical course of study in the schools and colleges of Europe and America ever since schools and colleges were first established. Cæsar is generally the beginner's first task. Cicero, however, gives the student employment during the whole of his college course.

THE SECOND PERIOD OR "GOLDEN AGE" OF ROMAN LITERATURE.

THE great names in the second or *Augustan period* of Roman literature were *Virgil*, *Horace*, *Ovid*, and *Livy*. Besides these there were two minor poets—writers in elegiac measure—*Propertius* and *Tibullus*. *Virgil* (B. C. 90-19) was Rome's greatest epic poet. His *"Æneid,"* or account of the fall of Troy, and of the settlement of the fabled ancestors of Romulus in central Italy, has in all ages been considered one of the finest of literary achievements. Indeed, for centuries Virgil was reckoned the

very greatest of the world's poets. That praise is no longer accorded him; but still his rank is high, although not among the world's very highest. *Horace* (B. C. 65-8) enjoys the distinction of being perhaps the most widely read poet the world has ever produced; for he has been read in every age and in every land where any pretence to culture has been made. His writing is the perfection of art. Horace was a lyric poet; and it is his lyrics, his "*Odes*" and "*Epodes*," as they are called, that have been most admired and studied. But it is in his "*Satires*" and "*Epistles*" that his peculiar genius—his gift of describing the manners and doings of "society," of "hitting off," as the phrase is, the foibles and weaknesses of society—is most characteristically shown. *Ovid* (B. C. 46—A. D. 18) was an amatory poet—pleasing and amusing, however, rather than great. *Livy* (B. C. 59—A. D. 17) is Rome's great historian. His writings were very voluminous, but of these we possess only a small portion. His greatest characteristic was the excellence of his style, which for grace and picturesqueness has never been equalled. But neither he nor Sallust is to be compared in historical accuracy or in historical insight with writers such as Thucydides and Herodotus. All the writers mentioned as belonging to this group, Virgil, Horace, Ovid, and Livy, besides Propertius and Catullus, form part of the regular curriculum of study in every modern school and college where classical courses of instruction are followed; but, of course, Virgil, Horace, and Livy, to a far greater extent than any of the others.

THE THIRD PERIOD OR "SILVER AGE" OF ROMAN LITERATURE.

THERE were many other writers among the Latins than those above mentioned, but few that are interesting to moderns. Of these, however, two or three that lived sub-

sequent to the Augustan era, forming what may be called the writers of the third period of Latin literature, deserve especial mention. *Seneca* (B. C. 5?—A. D. 65), the tutor of Nero, whom also Nero afterward put to death, was a great ethical and philosophical writer, one of the chief exemplars of the system of the stoics. When Nero ordered Seneca to die his wife expressed her wish to die with him, and, he consenting, the two had the veins in their arms opened by the same deft stroke of the knife. *Lucan* (A. D. 39-65), a nephew of Seneca, also put to death by Nero, was an epic poet. *Pliny the Elder* (B. C. 23-79) was a great naturalist, and writer on subjects connected with natural history. He was one of the most laborious and painstaking students that ever lived. He perished in the eruption of Mount Vesuvius that overwhelmed Pompeii and Herculaneum, but his death was wholly due to his anxiety to study at a close distance the phenomena displayed by the eruption. *Tacitus* (A. D. 61-117?) was a great historian, the most intense and earnest and noble-purposed of all Roman writers. A further distinction of Tacitus is that his style of writing is the most concise in the history of literature. *Pliny the Younger* (A. D. 61-?), a nephew of Pliny the Elder, is an epistolary writer to whom we are indebted for much of our knowledge of the Rome of his day. *Quintilian* (B. C. 40-118) was the greatest of the Roman rhetoricians. *Juvenal* (A. D. 60-140?) was the greatest of the Roman satirists.

ADDITIONAL POPULAR STUDIES

SELECTED

THE VIGOROUS SPIRIT OF THE ANCIENT ROMANS.

No great state known to history can be traced to such a small beginning as Rome. When the kings of Persia and of Macedon built up their respective monarchies they worked with the national power which they found ready for them, waiting only to be organised and directed. The Carthaginians started on their career of enterprise and conquest with the experience, the skill, and the wealth of their Phœnician mother country. The Romans, on the other hand, when they emerged to power in Latium and Etruria, could boast neither of a numerous nor a civilised ancestry; they had found no accumulation of wealth ready for their use, no political experience which they might have applied. They had everything to make from the beginning; they had to form a nation and a national character, to create national wealth, to acquire political experience. They succeeded in all this, and so vigorous was the spirit which animated the citizens of that single city that it infused itself into the population of all Italy, and to a certain extent of the ancient world, and thus the language, customs, thought, and religion of numerous nations were Romanised, and exhibit traces of their origin even at the present day.—W. IHNE, Ph.D., *in "Early Rome," in "Epochs of Ancient History" Series.*

THE WONDERFUL GROWTH OF ROME FROM A SMALL CITY TO A GREAT EMPIRE.

The city of Rome was originally one of those little communities, consisting of a walled town with a small adjoining territory, the nature of which we learn best from Greek history and from the writings of Greek philosophers. The Greeks lived entirely in such cities, which were for the most part quite independent of each other, self-subsisting, self-governing; federations and empires were violations of the spirit of independence which they cherished, and they never grew, or wished to grow, into a nation united by political ties. In Italy this passion was less strong, though it was not absent. Leagues or federations for the mutual support of a group of towns were not unknown. When history dawns, we find the city on the Tiber in league with other cities of the Latin race which lay around it, and in course of time it won a position as their leader and champion. When they rebelled against its increasing power, they were put down; and Rome began to be a mistress whose will other cities obeyed. Some were absorbed into her own body politic, some were left to govern themselves in their own way, but all had to fight for her as she gradually increased her dominion. In course of time Rome, with the aid of the Latins, had overcome all the peoples of Italy up to the river Po. They were treated in different ways, as the Latins had been, but whatever their political status, they all had to supply soldiers to the Roman armies. Thus this wonderful city went forward, steadily storing up material strength; and wherever she went she took lands from the conquered, built fortified towns, establishing in them a Roman or Latin population, and connected these with herself by indestructible military roads. And after a long struggle with the Phœnician city of Carthage, in the course of which she learned the art of naval warfare, she conquered also the islands of Sicily and Sardinia, the natural appendages of Italy.

At last it seemed that her downfall was at hand. In the sixth century of her existence (218 B. C.) the greatest military genius of antiquity, Hannibal the Carthaginian, invaded Italy from Spain, bent on her destruction. He annihilated one Roman army after another and reduced her to the last gasp. But her vitality was marvellous; she kept him at bay for fourteen years, forced him to leave Italy, followed him to Africa, and broke the power of Carthage, taking from her all her possessions in Spain, which were added to the Roman dominion. Hannibal then tried to enlist the King of Macedonia in his lifelong effort to war down Rome; but the Romans crossed the Adriatic and in time both Macedonia and Greece acknowledged her sway. When, in 146 B. C., she finally razed Carthage to the ground she was the acknowledged arbiter of all the peoples living around the Mediterranean Sea. Twenty-five years later she was mistress not only of Italy, Spain, the Carthaginian territory in Africa, Macedonia, Greece, and Illyria, but also of a considerable portion of Asia Minor and of a valuable territory in what is now the south of France.

This wonderful growth of a single city into a vast empire is without a parallel in the world's history.—W. WARDE FOWLER, M.A., *in "Julius Cæsar, and the Foundation of the Roman Imperial System," in "The Heroes of the Nations" Series.*

THE SUPREMACY OF THE ROMAN PEOPLE AND THE ROMAN STATE AMONG THE NATIONS OF THE ANCIENT WORLD.

THE Roman nation was a people of mixed blood, a people which increased by the absorption of foreign families, but which was not freely opened to the vanquished. It maintained its special organisation supreme over that of each and all of the subject nations. Discipline and patriotism

made the Roman not the inhabitant of such and such a country, but the superior man, the civilised man, the ideal man, according to the standard of judgment at that epoch. Rome was not a town, it was *the* town; not a city more or less great, but *the* city. The Roman state is the unique form of state; every ancient nation was forced to accept it, willingly or unwillingly to enter the city, which for a long time bargained with them about conceding the honour, and ended by making them consider slavery as freedom, sacrificing their nationality to Roman liberty, their country to the all-embracing citizenship of Rome.—Gustave Ducoudray, *in "An Historic Summary of Civilisation."* (*Translated by the Rev. J. Verschoyle.*)

THE MORAL CHARACTER OF THE ANCIENT ROMANS.

The Romans were called a nation of kings—kings over their own appetites, passions, and inclinations. They were not imaginative, they were not intellectual; they had little national poetry, little art, little philosophy. They were moral and practical. In these two directions the force that was in them entirely ran. They were free politically, because freedom meant to them, not freedom to do as they pleased, but freedom to do what was right; and every citizen, before he arrived at his civil privileges, had been schooled in the discipline of obedience. Each head of a household was absolute master of it, master over his children and servants, even to the extent of life and death. What the father was to the family, the gods were to the whole people, the awful lords and rulers at whose pleasure they lived and breathed. Unlike the Greeks, the reverential Romans invented no idle legends about the supernatural world. The gods to them were the guardians of the state, whose will in all things they were bound to seek and to obey. The forms in which they endeavoured to

learn what that will might be were childish or childlike. They looked to signs in the sky, to thunder-storms and comets and shooting stars. Birds, winged messengers, as they thought them, between earth and heaven, were celestial indicators of the gods' commands. But omens and auguries were but the outward symbols, and the Romans, like all serious peoples, went to their own hearts for their real guidance. They had a unique religious peculiarity, to which no race of men has produced anything like. They did not embody the elemental forces in personal forms; they did not fashion a theology out of the movements of the sun and stars or the changes of the seasons. Traces may be found among them of cosmic traditions and superstitions, which were common to all the world; but they added of their own this especial feature: that they built temples and offered sacrifices to the highest human excellences, to "Valour," to "Truth," to "Good Faith," to "Modesty," to "Charity," to "Concord." In these qualities lay all that raised man above the animals with which he had so much in common. In them, therefore, was to be found the link which connected him with the Divine nature, and moral qualities were regarded as Divine influences which gave his life its meaning and its worth. The "Virtues" were elevated into beings to whom disobedience could be punished as a crime, and the superstitious fears which run so often into mischievous idolatries were enlisted with conscience in the direct service of right action.—James Anthony Froude, M.A., *in "Cæsar, A Sketch."*

THE CONFLICT OF ROME WITH CARTHAGE. ROME'S FINAL VICTORY.

Creeping down into Sicily, Rome met Carthage, both giants in those days, and the greatest and last struggle began, with half the known world and all the known sea

for a battleground. Round and round the Mediterranean, by water and land they fought for a hundred and eighteen years, through four generations of men, as we should reckon it, both grasping and strong, both relentless, both sworn to win or perish forever, both doing great deeds that are remembered still. The mere name of Regulus is a legion of legends in itself; the name of Hannibal is in itself a history, that of Fabius Maximus a lesson; and while history lasts Cornelius Scipio and Scipio the African will not be forgotten. It is the story of many and terrible defeats, from each of which Rome rose, fiercely young, to win a dozen terrible little victories. It is strange that we remember the lost days best; misty Thrasymene and Cannae's fearful slaughter rise first in the memory. Then, all at once, within ten years, the scale turns, and Caius Claudius Nero hurls Hasdrubal's disfigured head high over ditch and palisade into his brother's camp, right to his brother's feet. And five years later the battle of Zama, won almost at the gates of Carthage; and then, almost the end, as great, heartbroken Hannibal, defeated, ruined, and exiled, drinks up the poison and rests at last, some forty years after he led his first army to victory. But he had been dead nearly forty years when another Scipio at last tore down the walls of Carthage, and utterly destroyed the city to the foundations forever. And a dozen years later than that Rome had conquered all the civilised world about the Mediterranean Sea, from Spain to Asia.—Francis Marion Crawford, *in "Ave Roma Immortalis: Studies from the Chronicles of Rome."*

MARIUS AND SYLLA, AND THE TERRIBLE YEARS OF TERROR, BEFORE THE TIME OF CÆSAR.

Marius and Sylla, the plebeian and the patrician, were matched at first as leader and lieutenant, then both as

conquerors, then as alternate despots of Rome and mortal foes, till their long duel wrecked what had been and opened ways for what was to be.

First, Sylla claims that he, and not Marius, took Jugurtha, when the Numidian ally betrayed him, though the king and his two sons marched in the train of the plebeian's triumph. Marius answers by a stupendous victory over the Cimbrians and Teutons, slays a hundred thousand in one battle, comes home, triumphs again, sets up his trophies in the city, and builds a temple to Honour and Courage. Next, in greed of popular power, he perjures himself to support a pair of murderous demagogues, betrays them in turn to the patricians, and Saturninus is pounded to death with roof tiles in the capitol. Then, being made leader in the war with the allies, already old for fighting, he fails at the outset, and his rival Sylla is General in his stead.

Then riot on riot in the Forum, violence after violence in the struggle for the consulship, murder after murder, blood upon blood not yet dry. Sylla gets the expedition against Mithridates; Marius, at home, undermines his enemy's influence and forces the tribes to give him the command, and sends out his lieutenants to the East. Sylla's soldiers murder them, and Sylla marches back against Rome with six legions. Marius is unprepared; Sylla breaks into the city, torch in hand, at the head of his troops, burning and slaying; the rivals meet face to face in the Esquiline market-place, Roman fights Roman, and the plebeian loses the day and escapes to the sea.

The reign of terror begins, and a great slaying. Sylla declares his rival an enemy of Rome, and Marius is found hiding in the marshes of Minturnæ, is dragged out naked, covered with mud, a rope about his neck, and led into a little house of the town to be slain by a slave. "Darest thou kill Caius Marius?" asks the old man with flashing eyes, and the slave executioner trembles before the unarmed prisoner. They let him go. He wanders to Africa

and sits alone among the ruins of Carthage, while Sylla fights victoriously in the East. Rome, momentarily free of both, is torn by dissensions about the voting of the newly enfranchised. Instead of the greater rivals, Cinna and Octavius are matched for plebs and nobles. Knife-armed, the parties fight it out in the Forum, the bodies of citizens lie in heaps, and the gutters are gorged with free blood, and again patricians win the day. Cinna, fleeing from wrath, is deposed from office. Marius sees his chance again. Unshaven and unshorn since he left Rome last, he joins Cinna, leading six thousand fugitives, seizes and plunders the towns about Rome, while Cinna encamps beneath the walls. Together they enter Rome and nail Octavius' head to the Rostra. Then the vengeance of wholesale slaying, in another reign of terror, and Marius is despot of the city for awhile, as Sylla had been before, till, spent with age, his life goes out amid drunkenness and blood. The people tear down Sylla's house, burn his villa, and drive out his wife and his children. Back he comes after four years, victorious, fighting his right and left, against Lucanians and Samnites, back to Rome still fighting them, almost loses the battle, is saved by Crassus to take vengeance again, and again the long lists of the proscribed are written out and hung up in the Forum, and the city runs blood in a third terror. Amid heaps of severed heads, Sylla sits before the temple of Castor and sells the lands of his dead enemies; and Cataline is first known to history as the executioner of Caius Gratidianus, whom he slices to death, piecemeal, beyond the Tiber.

Sylla, cold, aristocratic, sublimely ironical monster, was Rome's first absolute and undisputed military lord. Tired of blood, he tried reform, invented an aristocratic constitution, saw that it must fail, and then, to the amazement of his friends and enemies, abdicated and withdrew to private life, protected by a hundred thousand veterans of his army and many thousands of freedmen, to die at the last without violence.

Of the chaos he left behind him, Cæsar made the Roman Empire.—Francis Marion Crawford.

HOW JULIUS CÆSAR RISES TO VIEW AND BRINGS ORDER OUT OF CHAOS.

One asks, naturally enough, how Rome could hold the civilised nations in subjection while she was fighting out a civil war that lasted fifty years. We have but little idea of her great military organisation after arms became a profession and a career. We can but call up scattered pictures to show us rags and fragments of the immense host that patrolled the world with measured tread and matchless precision of serried rank, in tens and scores and hundreds of thousands for centuries, shoulder to shoulder and flank to flank, learning its own strength by degrees, till it suddenly grasped all power, gave it to one man, and made Caius Julius Cæsar dictator of the earth.

The greatest figure in all history suddenly springs out of the dim chaos and shines in undying glory, the figure of a man so great that the office he held means Empire, and the mere name he bore means Emperor to-day in four empires—Cæsar, Kaiser, Czar, Kaisár—a man of so vast power that the history of humanity for centuries after him was the history of those who were chosen to fill his place—the history of nearly half the twelve centuries foretold by the augur Attus, from Romulus, first king, to Romulus Augustulus, last emperor. He was a man whose deeds and laws have marked out the life of the world even to this far day. Before him and with him comes Pompey, with him and after him Mark Antony, next to him in line and greatness Augustus—all dwarfs compared with him, while two of them were failures outright, and the third could never have reached power but in his steps.

In that long tempest of parties wherein the Republic

went down forever, it is hard to trace the truth, or number the slain, or reckon up account of gain and loss. But when Cæsar rises in the centre of the storm the end is sure, and there can be no other, for he drives it before him like a captive whirlwind, to do his bidding and clear the earth for his coming. Other men, and great men, too, are overwhelmed by it, dashed down and stunned out of all sense and judgment, to be lost and forgotten like leaves in autumn, whirled away before the gale. Pompey, great general and great statesman, conqueror in Spain, subduer of Spartacus and gladiators, destroyer of pirates, and final victor over Mithridates, comes back and lives as a simple citizen. Noble of birth, but not trusted by his peers, he joins with Cæsar, leader of all the people, and with Crassus, for more power, and loses the world by giving Cæsar an army and Gaul to conquer.

Crassus, brave general, too, is slain in battle in far Parthia, and Pompey steals a march by getting a long term in Spain. Cæsar demands as much and is refused by Pompey's friends. Then the storm breaks, and Cæsar comes back from Gaul to cross the Rubicon and take all Italy in sixty days. Pompey, ambitious, ill-starred, fights losing battles everywhere. Murdered at last in Egypt, he, too, is dead, and Cæsar stands alone, master of Rome and of the world. One year he ruled, and then they slew him; but no one of them that struck him died a natural death.

FRANCIS MARION CRAWFORD.

CÆSAR THE SUPREME MAN OF HIS AGE.

CÆSAR'S career divides itself not unnaturally into three periods, corresponding with his youth, his manhood, and his maturity; with the absorption of force in gaining experience, the lavish expenditure of force in conquest, the calm employment of force in final supremacy. The man

who never lost a battle in which he commanded in person, began life by failing in everything he attempted, and ended it as the foremost of all humanity, past and to come,—the greatest general, the greatest speaker, the greatest lawgiver, the greatest writer of Latin prose whom the great Roman people ever produced, and also the bravest man of his day, as he was the kindest. In an age when torture was a legitimate part of justice, he caused the pirates who had taken him, and whom he took in turn, to be mercifully put to death before he crucified their dead bodies for his oath's sake, and when his long-trusted servant tried to poison him he would not allow the wretch to be hurt save by the sudden stroke of instant death; nor ever in a long career of conquest did he inflict unnecessary pain. Never was man loved of women as he was, and his sins were many even for those days; yet in them we find no unkindness, and when his own wife should have been condemned for her love of Clodius, Cæsar would not testify against her. He divorced her, he said, not because he knew anything, but because his family should be above suspicion. He plundered the world, but gave it back its gold in splendid gifts and public works, keeping its glory alone for himself. He was hated by the few because he was beloved by the many, and it was not revenge, but envy, that slew the benefactor of mankind. The weaknesses of the supreme conqueror were love of woman and trust of man, and as the first Brutus made his name glorious by setting his people free, the second disgraced it and blackened the name of friendship with a stain that will outlast time, and by a deed second only in infamy to that of Judas Iscariot. The last cry of the murdered master was the cry of a broken heart—"And thou, too, Brutus, my son!" Alexander left chaos behind him; Cæsar left Europe, and it may be truly said that the crowning manifestation of his sublime wisdom was his choice of Octavius—of the young Augustus—to complete the carving of a world which he himself had sketched and blocked out in the rough.

F. Marion Crawford.

HOW ROME DETERIORATED UNDER THE INFLUENCE OF GREEK MANNERS, GREEK PHILOSOPHY, AND ORIENTAL SUPERSTITION.

THE constant relations with Greece, introduced by the conquest of Greece, filled Rome with Greek rhetoricians, sophists, philosophers, artists, and doctors. The introduction of Hellenic deities in place of the ancient national gods went on rapidly, and mark the progress of disbelief in the national religion. Extravagant superstition issued, as it ever tends to issue, in scepticism. The invasion of Greek manners rapidly transformed the old Roman into a cosmopolitan type. Greek form as well as Greek ideas transformed and, it must be admitted, developed Latin literature. Greek luxury rapidly undermined the old stern Roman habits of business, and with them the old ideal of public duty. Oriental superstitions also followed the Greek philosophy, and the latter attracted the upper classes, whilst the former pleased the lower orders. With superstition came debauchery.

GUSTAVE DUCOUDRAY. (*Translated by Verschoyle.*)

HOW THE CHARACTER OF THE ROMANS DETERIORATED UNDER (1) THE BREAKDOWN OF THEIR RELIGION, (2) THEIR LOVE OF MONEY.

THE conquest of Greece brought to Rome a taste for knowledge and culture; but the culture seldom passed below the surface, and knowledge bore but the old fruit which it had borne in Eden. The elder Cato used to say that the Romans were like their slaves—the less Greek they knew the better they were. They had believed in the gods with pious simplicity. The Greeks introduced them to an Olympus of divinities whom the practical Roman found that he must either abhor or deny to exist. The "Virtues" which

he had been taught to reverence had no place among the graces of the new theology. Reverence Jupiter he could not, and it was easy to persuade him that Jupiter was an illusion; that all religions were but the creations of fancy, his own among them. Gods there might be, airy beings in the deeps of space, engaged like men with their own enjoyments; but to suppose that these high spirits fretted themselves with the affairs of the puny beings that crawled upon the earth was a delusion of vanity. Thus, while morality was assailed on one side by extraordinary temptations, the religious sanction of it was undermined on the other. The Romans ceased to believe, and in losing their faith they became as steel becomes when it is demagnetised: the spiritual quality was gone out of them, and the high society of Rome itself became a society of powerful animals with an enormous appetite for pleasure. Wealth poured in more and more, and luxury grew more unbounded. Palaces sprang up in the city, castles in the country, villas at pleasant places by the sea, and parks, and fish ponds, and game preserves, and gardens, and vast retinues of servants. When natural pleasures had been indulged in to satiety, pleasures which were against nature were imported from the East to stimulate the exhausted appetite. To make money—money by any means, lawful or unlawful—became the universal passion. Even the most cultivated patricians were coarse alike in their habits and their amusements. They cared for art as dilettanti, but no schools either of sculpture or painting were formed among themselves. They decorated their porticoes and their saloons with the plunder of the East. The stage was never more than an artificial taste with them; their delight was the delight of barbarians, in spectacles, in athletic exercises, in horse-races and chariot-races, in the combats of wild animals in the circus, combats of men with beasts on choice occasions, and, as a rare excitement, in fights between men and men, when select slaves trained as gladiators were matched in pairs to kill each other. Moral

habits are all-sufficient while they last, but with rude, strong natures they are but chains which hold the passions prisoners. Let the chain break, and the released brute is but the more powerful for evil from the force which his constitution has inherited. Money! the cry was still money!—money was the one thought from the highest senator to the poorest wretch who sold his vote in the comitia. For money judges gave unjust decrees and juries gave corrupt verdicts. Governors held their provinces for one, two, or three years; they went out bankrupt from extravagance, they returned with millions for fresh riot. To obtain a province was the first ambition of a Roman noble. The road to it lay through the prætorship and the consulship; these offices, therefore, became the prizes of the state, and, being in the gift of the people, they were sought after by means which demoralised alike the givers and the receivers. The elections were managed by clubs and coteries, and, except on occasions of national danger or political excitement, those who spent most freely were most certain of success.—J. A. Froude.

HOW THE DETERIORATION OF THE RELIGIOUS PRINCIPLES OF THE ROMANS PREPARED THE WORLD FOR CHRISTIANITY.

Although the ancient religion was preserved for many centuries, the invasion of Greek philosophy produced an important change in the Roman faith, particularly in the century before the commencement of the Christian era. From this period the Roman philosophers did not hesitate to seek for the notion of God in their own consciences. Cicero, and later the moralists of the Roman empire, rose to the conception of a God revealed in the marvels of nature, a Being of sovereign intelligence, who had arranged the world with infinite wisdom. The Roman phil-

osophers were less prone to lose themselves in speculation than the Greeks, and, maintaining a practical basis, they succeeded in framing a religious philosophy founded on reason and conscience, which formed a strong contrast to the state religion, with its empty ceremonials, which were incapable of developing the sentiment of true piety in the soul. The religious philosophy, first of Cicero and afterward of Seneca, was a part of the long preparation of the ancient world for Christianity.

GUSTAVE DUCOUDRAY. (*Translated by Verschoyle.*)

HOW OCTAVIUS BECAME THE ABSOLUTE EMPEROR OF THE ROMAN WORLD.

OCTAVIUS had all Cæsar's ambition, but he added to it a great talent for dissimulation. Instead of claiming the power as an inheritance from his uncle (Cæsar), he shared it with Antony and Lepidus. The latter was soon deprived of his position and command, and the Roman world was divided between Antony, who took the East, and Octavius, who governed the West.

But a monarchy was inevitable. The shameful corruption of Antony, who had yielded to the blandishments of Cleopatra, Queen of Egypt, simplified the solution of the problem. The East endeavoured to retain its autonomy, and defended Antony, who had adopted its customs; but the wretched pusillanimity of Antony, degraded by Eastern debauchery, even more than the activity of Octavius, quickly destroyed the resistance of the East. At Actium (B. C. 31), in the midst of the battle, and with fair prospect of victory, Antony left all to follow the flight of Cleopatra's vessel, abandoning the empire of the world for the sake of a woman—a type of the East ruined by its indolence, and thus subjected to the more vigorous and determined West.

The moderation and prudence of Octavius completed what the genius of Antony had begun. Octavius returned to Rome (B. C. 29) and celebrated a triple triumph. He laid aside the extraordinary powers of the triumvirate, and carefully avoided that grasping at the regal title which had led to the death of his uncle. He joined in himself the military command with the title of Imperator, to the power of the censor without the title. He was also Princeps, or first in the Senate; he also acquired the Potestas Consularis, or consular power, and, without the title, the Potestas Tribunicia, or power of the tribunate. After the death of Lepidus he assumed the dignity of Sovereign Pontiff, and thus combined in himself the instruments of patrician and plebeian power. Finally he took the title of Augustus, a title never before given to man, but associated with the gods and with religion. Ostensibly he was the first citizen of the republic; really he was the absolute king of the Roman world.

GUSTAVE DUCOUDRAY. (*Translated by Verschoyle.*)

THE CÆSARISM OF THE ROMAN EMPIRE. AUGUSTUS AS THE FIRST CÆSAR.

WE must free ourselves from modern ideas if we are to picture to ourselves the state of the world when civilisation was conterminous with the Roman Empire. The title even of Imperator, commander-in-chief, by which Augustus and his successors were designated, was not new, and neither by him nor by them was it assumed in ordinary intercourse with their subjects. Augustus Cæsar and his successors made no endeavour to define their power by any expression; they were proud to adopt the name of Cæsar, and this title describes their position most correctly, since they were the political heirs of Cæsar. Cæsarism is the true title of this power, which was unlimited because it was undefined,

transmissible without being hereditary, impalpable in theory, formidable in reality, variable according to the temperament of those who wielded it, and which was only clearly ascertained after an existence of three centuries.

Augustus was master at Rome, though he was studiously careful not to appear so. He never forgot the lesson taught him by the death of the great Julius, that in openly grasping the kingly diadem there was grave danger. He lived in a plain house on the Palatine Hill with less luxury than many of the rich citizens, saluted his friends in the street, where he walked with no more than the ordinary retinue of a Roman gentleman, and all his life he carefully avoided showing any of the pride of royalty. The Senate assembled, the comitia met at the legal periods, the magistrates discharged their duties. The old liberty seemed still alive, but it was only the form that remained.

For with all this outward show of moderation, Augustus grasped the sceptre of real power He held, as we have seen, the combined power of chief of the Senate, consul, proconsul, tribune, censor, supreme pontiff, and perpetual commander-in-chief of the army.

GUSTAVE DUCOUDRAY. (*Translated by Verschoyle.*)

THE "AUGUSTAN AGE" OF ROMAN LITERATURE.

THOUGH Lucretius and Catullus in poetry, and Cæsar and Cicero in prose, had adorned the pre-Augustan age, yet the honour paid to Augustus under the title by which his period of literature is known was justified by the influence exercised over literature by the re-establishment of peace, and the completion of the mighty fabric of the Roman empire. Poets sprang up who celebrated the national expansion, and historians who searched out its long elaboration in the annals of the past. Men of letters were no longer depressed by feeling that the great struggles of

actual life were of more importance than they. The suppression of political activity, the peace that reigned at the heart of the vast empire, encouraged the devotion of energies, which in former days would have been given to affairs, to literary production. Latin literature attained perfection at the moment when the empire reached its greatest limit, when the majestic world-dominion was clearly established.

GUSTAVE DUCOUDRAY. (*Translated by Verschoyle.*)

THE LESSON WHICH FREE NATIONS ARE TO DERIVE FROM THE HISTORY OF ROMAN IMPERIALISM.

To the student of political history, and to the English student above all others, the conversion of the Roman Republic into a military empire commands a peculiar interest. Notwithstanding many differences, the English and the Romans essentially resemble one another. The early Romans possessed the faculty of self-government beyond any people of whom we have historical knowledge, with the one exception of ourselves.[1] In virtue of their temporal freedom, they became the most powerful nation in the known world; and their liberties perished only when Rome became the mistress of conquered races, to whom she was unable or unwilling to extend her privileges. If England was similarly supreme, if all rival powers were eclipsed by her or laid under her feet, the imperial tendencies, which are as strongly marked in us as our love of liberty, might lead us over the same course to the same end. If there be one lesson which history clearly teaches, it is this, that free nations cannot govern subject provinces. If they are unable or unwilling to admit their dependencies to share their own constitution, the constitution itself will fall in pieces from mere incompetence for its duties.—J. A. FROUDE.

[1] The Anglo-Saxon race, of course, is meant here.

THE VAST SLAVERY SYSTEM OF ROME. ITS RUIN OF FREE LABOUR.

THE continual foreign wars had given Rome a vast multitude of slaves. Prisoners taken in war were sold by the quæstors, with a crown on their heads, usually to the slave-dealers who accompanied the army. The general slave-trade also flourished, and the slave-market was under the jurisdiction of the *ædiles*. Slaves were employed in the house as domestic servants; also in the country as labourers, and in the towns as artisans. In the towns their duties were infinitely divided and multiplied by the growing luxury and the ingenious caprices of the rich. To possess a family of slaves meant to possess a very productive capital. They were the bakers, blacksmiths, shoemakers, jewellers, workers in wool, weavers, fullers, etc., of Rome. All worked, either for the master alone or for the public, for the master's profit. Under Augustus a single owner left at his death over four thousand slaves. Slaves acquainted with any art or business that brought in profit to their masters were highly esteemed—such as doctors, actors, readers, writers, bankers, and business men.

As wealth increased in the hands of a few, the soil of Italy was parcelled into *latifundia*, or vast estates, "and the slave following, as a necessary consequence, chased the free race from all parts of the country. The evil did not stop there; the slave replaced the free man in every detail of the farm direction or labour. To careful tillage an easier course was soon preferred, which required less capital and where there was less risk of loss, and this the Romans believed they had found in the new system of pasturage. Pasturage took the place of tillage; the *latifundia* became deserts, where a few herdsmen and shepherds wandered with their masters' flocks and herds.

"The population driven from the country flocked into the towns, and particularly into Rome, where the allurements of the public distribution of corn attracted all the

idle and all the necessitous in Italy. But these subsidies, heavily as they pressed on the treasury, were insufficient for the maintenance of the ruined families. What was left for them? Manual labour. Probably free labour and handicrafts had never been entirely banished from the free class. But the people felt the competition of the slaves even in industrial occupations, and they also felt the degradation with which public opinion stamped all trades of the kind."—GUSTAVE DUCOUDRAY. (*Translated by Verschoyle.*) *The quotation is from Levasseur's "Histoire des Classes Ouvrières" ("History of Trades and Work-people").*

HOW SLAVERY WAS EXTENDED AMONG THE ROMANS. THE CONSEQUENCES OF THAT EXTENSION.

THE conquest of the world had turned the flower of the defeated nations into slaves. The prisoners taken, either after a battle or when cities surrendered unconditionally, were bought up steadily by contractors, who followed in the rear of the Roman armies. They were not ignorant like the negroes, but trained, useful, and often educated men, Asiatics, Greeks, Thracians, Gauls, and Spaniards, able at once to turn their hands to some form of skilled labour, either as clerks, mechanics, or farm servants. The great land-owners might have paused in their purchases had the alternative lain before them of letting their lands lie idle or of having freemen to cultivate them. It was otherwise when a resource so convenient and so abundant was opened at their feet. The wealthy Romans bought slaves by thousands. Some they employed in their workshops in the capital. Some they spread over their plantations, covering the country, it might be, with olive gardens and vineyards, swelling further the plethoric figures of

their owners' incomes. It was convenient for the few, but less convenient for the Commonwealth. The strength of Rome was in her free citizens. Where a family of slaves was settled down, a village of freemen had disappeared; the material for the legions diminished; the dregs of the free population which remained behind crowded into Rome, without occupation, except in politics, and with no property save in their votes, of course to become the clients of the millionaires and to sell themselves to the highest bidders. With all his wealth there were but two things which the Roman noble could buy—political power and luxury—and in these directions his whole resources were expended. The elections, once pure, became matters of annual bargain between himself and his supporters. The once hardy, abstemious mode of living degenerated into grossness and sensuality.—J. A. FROUDE.

HOW THE ROMANS—MEN AND WOMEN—DRESSED.

THE garments of Roman men and women were of extreme simplicity for a long period, but the desire of display and the love of ornament succeeeded in making them at last highly adorned and varied. Both men and women wore two principal garments, the tunic, next to the body, and the *pallium*, which was thrown over it when going abroad; but they also each had a distinctive article of dress, the men wearing the *toga* (originally worn also by women), a flowing outer garment which no foreigner could use, and the women the *stola*, which fell over the tunic to the ankles and was bound about the waist by a girdle. Boys and girls wore a toga with a broad border of purple, but when the boy became a man he threw this off and wore one of the natural white colour of the wool.

Sometimes the stola was clasped over the shoulder, and in some instances it had sleeves. The pallium was a square outer garment of woollen goods, put on by women as well

Roman Woman, Wearing the Pallium.
(The "stola" is also shown—under the "pallium.")

as men when going out. It came into use during the civil wars, but was forbidden by Augustus. Both sexes also wore in travelling a thick, long cloak without sleeves, called the *pœnula*, and the men wore also over the toga a dark

cloak, the *lacerna*.—ARTHUR GILMAN, M.A., *in "The Story of Rome" in "The Story of the Nations" Series.*

The Emperor Tiberius, Wearing the Toga.

HOW THE ROMANS ATE AND DRANK.

THE change that came over Rome during the long period of the kingdom and the republic is perhaps as evident in the table customs as in any respect. For centuries the simple Roman sat down at noon to a plain dinner of boiled pudding made of spelt (*far*) and fruits, which, with milk,

butter, and vegetables, formed the chief articles of his diet. His table was plain, and his food was served warm but once a day. When the national horizon had been enlarged by the foreign wars, and Asiatic and Greek influences began to be felt, hot dishes were served oftener, and the two courses of the principal meal no longer sufficed to satisfy the fashionable appetite. A baker's shop was opened at the time of the war with Perseus, and scientific cookery rapidly came into vogue.

We cannot follow the course of the history of increasing luxury in its details. Toward the end of the republic breakfast (*jentaculum*), consisting of bread and cheese, with perhaps dried fruit, was taken at a very early hour in an informal way, the guests not even sitting down. At twelve or one o'clock luncheon followed (*prandium*). There was considerable variety in this meal. The principal repast of the day (*cœna*) occurred late in the afternoon, some time just before sunset, there having been the same tendency to make the hour later and later that has been manifested in England and America. There were three usual courses, the first comprising stimulants to the appetite, eggs, olives, oysters, lettuce, and a large variety of other such delicacies. For the second course the whole world was put under requisition. There were turbots and sturgeon, eels and prawns, boar's flesh and venison, pheasants and peacocks, ducks and capons, turtles and flamingoes, pickled tunny-fishes, truffles and mushrooms, besides a variety of other dishes that it is impossible to mention here. After these came the dessert, almonds and raisins and dates, cheese-cakes and sweets and apples. Thus the egg came at the beginning, and the apple, representative of fruit in general, at the end, a fact that gave Horace ground for his expression, *ab ovo usque ad mala*, from the egg to the apple, from the beginning to the end.

The Roman dinner was served with all the ostentatious elegance and formality of our own days, if not with more. The guests assembled in gay dresses ornamented with flow-

ers; they took off their shoes, lest the couch, inlaid with ivory, perhaps, or adorned with cloth of gold, should be soiled, and laid themselves down to eat, each one adjusting his napkin carefully and taking his position according to his relative importance, the middle place being deemed the most honourable. About the tables stood the servants, dressed in the tunic and carrying napkins or rough cloths to wipe off the table, which was of the richest wood and covered by no cloth. While some served the dishes, often of magnificent designs, other slaves offered the feasters water to rinse their hands, or cooled the room with fans. At times music and dances were added to give another charm to the scene.—ARTHUR GILMAN.

THE LUXURY OF THE ROMANS UNDER THE EMPIRE. THEIR CRUELTY AND THEIR SUPERSTITION.

THE Romans displayed their luxury chiefly in their dwellings.[1] Not only did the emperors own vast palaces, but the rich citizens prided themselves on possessing immense

1 "*A Roman House.*—The distinguishing characteristic of the Roman house is to be found in the two courts, the atrium and the peristyle, separated from each other by a large room, the tablinum, which served as a gallery for the family pictures, as a library for the archives, sometimes even as a dining-room. The tablinum was usually closed by a drapery at the back, a door, and sometimes even by a wall; one or two small passages, fauces, led one from the other. The atrium was the public room, and in some degree the ante-room of the house. There was no other room attached to it except the tablinum and the alae (literally the wings), where the patron received his clients. The court could also serve as an audience hall, four roofs, placed shed-wise, sheltered it almost entirely, only leaving the central part uncovered, and here the rain-water fell into a basin called the impluvium. The peristyle was the private portion of the house, the family dwelling; it usually consisted of a garden surrounded by a colonnade forming a porch, around which opened the cubicula, the triclinium, and the bedrooms, the dining-room and the drawing-room; the latter, facing the tablinum, was placed at the end of the peristyle."

DUCOUDRAY.

houses, ornamented with marble statues, mosaics, paintings, and precious vases, cooled by falling fountains, having also thermæ for bathing, and the *palæstra* for bodily exercise. They had, in short, an immense series of rooms, full of light and air, decorated and enlivened by the most varied colours. Then there were villas on rustic sites at the seaside at Baiæ, surrounding the lovely Bay of Naples, which at that time was frequented by a numerous and elegant society.

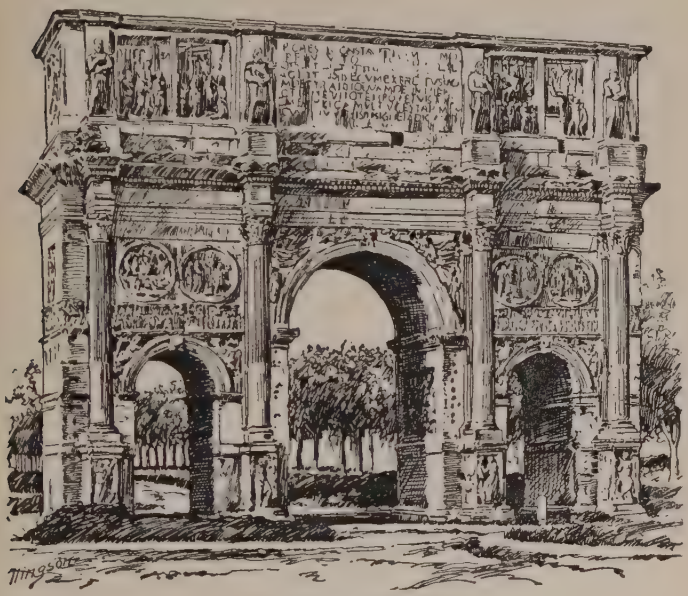
But this high civilisation was counterbalanced by slavery, cruelty toward the slaves, whom one rich Roman, we are told, used to throw to the eels in his fish ponds, superstitions imported from the East, debauchery of every kind, the most utter degradation, the consequence of unbridled materialism. Such is the picture of Roman society at the time when the empire was founded, and as such the satiric and licentious poets have depicted it.

GUSTAVE DUCOUDRAY. (*Translated by Verschoyle.*)

THE ARCHITECTURE OF THE ROMANS UNDER AUGUSTUS AND NERO.

AUGUSTUS carried out in a city that had become the capital of the world those great architectural improvements which enabled him to boast that he "found the city of brick and left it of marble." He enriched it with numerous temples, but was himself content with a modest mansion upon the Palatine. This mansion was enlarged by Tiberius and Caligula, and swallowed up in the extravagance of the plans of Nero. After the great fire which destroyed old Rome under Nero, that monarch, with the help of the accomplished architects, Severus and Celer, set about rebuilding it in the style of an Eastern city. The

avenues of Rome were widened and straightened, the great blocks of houses were surrounded by colonnades, the brick-work was faced with stone, and the improvements were



The Arch of Constantine.

(As it appears to-day.)

The arch was the distinguishing feature of Roman architecture. No other nation of antiquity, not even the Greeks, used it. Its use enabled the Romans to construct great bridges, aqueducts, viaducts, etc., impossible to the Greeks or other nations. The "triumphal arch" was also peculiarly a Roman feature. It was used generally to commemorate the victories of great emperors and generals. Constantine was the last great emperor of Rome. It was under him that Christianity became the acknowledged religion of the empire. It was he who built Constantinople and he made it his capital. He was surnamed "The Great." His reign extended from A. D. 306–337.

crowned by the completion of the Golden House, in which the emperor was at last satisfied that he was lodged as a man should be.

GUSTAVE DUCOUDRAY. (*Translated by Verschoyle.*)

THE ARCHITECTURE OF THE ROMANS UNDER THE FLAVIAN EMPERORS AND THE ANTONINES.

From this time [that is, from the time of Nero] forward the architectural improvements of the city were planned for the use of the people. Architecture had formerly been employed to magnify the state or the chief representative of the state, the emperor, but the Flavian dynasty began to use it to conciliate the sovereign people. To satisfy the people Nerva and Trajan added to the forums, and the forum of Trajan was regarded as the grandest monument of the city. The fashion of erecting monumental columns began with Trajan, and was continued by the Antonines. The column of Trajan is the most celebrated. The colossal mausoleum or tomb of Hadrian, called Hadrian's Mole, was another chief monument of the city. Another mode of conciliating the people was the building of thermæ, or public baths, of great magnificence and open to all. The baths of Titus and the Antonines, commonly ascribed to Antoninus Caracalla, were among the largest. In those of Caracalla there were sixteen hundred marble benches. These "baths" contained not merely baths, but gardens, porticoes, libraries, fountains, trees, and the open spaces of a public park.

Gustave Ducoudray. (*Translated by Verschoyle.*)

BATHS AMONG THE ROMANS.

In early times the Romans made use of the bath only for health or cleanliness; they washed their arms and legs once a day, and their whole body every week. But in later times bathing came to be regarded not merely as a necessity, but as a luxury, and in the imperial period was a conspicuous feature of Roman life. At first public baths were only intended for the use of poor people of low rank, who were

unable to have the luxury of a bathroom at home; but before the end of the republic people of all classes resorted to the *balneæ*, and the emperors themselves used to bathe in public with their fellow-citizens. The bath was a very cheap luxury which the poorest men could indulge in, as it was only a *quadrans*, the smallest Roman coin. Women had probably to pay a higher price. The usual time for bathing was about the eighth hour, before the chief meal of the day; but idle and luxurious people often bathed several times a day. Gourmands used to take a bath after eating as well as before, in order to get a fresh appetite; this practice is ascribed, for instance, to Caligula and to Nero, and a contemporary writer, Pliny the elder, considered it partly the cause of the degeneration of morality.[1] It was an ordinary practice in the time of Cicero to take emetics for the same purpose.

The number of public baths—some built by the state, others by private speculators—was enormous. Agrippa is said to have added one hundred and seventy to those already in existence; by the beginning of the fourth century their number was nearly a thousand. The bathing did not consist merely of a hot or cold bath, but was a long process, somewhat like our Turkish baths, only more elaborate. Hot air was employed as well as water. The chief rooms of a bath were the *apodyterium*, or stripping-room, in which the bathers took off their garments and committed them to slaves, who were proverbial for their dishonesty; the *elæothesium*, or oil-room, where unguents were kept; the *frigidarium*, or cold room, for those who only wished for cold baths; the *tepidarium*, a chamber heated by moderately warm air, in which the bather sat and was anointed before proceeding into the hot atmosphere of the *caldarium*. In some rich baths there was a special anointing room (*unctorium*). The *caldarium* was heated by a hypocaust, over which its floor was suspended. At one end of this room, in the old baths of Pompeii, was a bath of

1 He goes on to describe the sickness and death that ensued.

warm water, at the other end a tub of cold water, which was poured over the head before leaving the room. In some baths there was a sweating chamber of higher temperature, known as the *laconicum*, which was a round room with a domed ceiling. When he had duly perspired, the bather was scraped all over with a *strigil*, a sharp instrument of bone or metal, whose edge was softened with oil. The rich man was scraped by his slaves, whom he brought with him for the purpose; the poor man scraped himself. It was a disagreeable experience for fastidious people to bathe at the same time as those who used rank-smelling oil. After anointing, the bathers remained some time in the *tepidarium*, so as not to pass suddenly into the cold air.

This general description applies both to the ordinary baths (*balneæ*) and to the special kind of baths called *thermæ*, which were introduced by Agrippa, and formed a feature of imperial Rome. Baths were only a part of the thermæ, which were really "a Roman adaptation of a Greek *gymnasium*." In the period with which we are concerned four great *thermæ* were erected at Rome, those of Agrippa, Nero, Titus, and Trajan. They were extensive and splendid establishments, fitted up with conveniences for every exercise and pursuit. Here the youth of Rome could learn and practise athletics; here there were cool, colonnaded halls (*exedræ*), where the idler could lounge and talk, where the philosophers could lecture, and the poets recite their verses.

It was usual for clients to escort their patrons to the public baths, and these large crowds of shabby and dirty retainers were a nuisance to others.

At the *balneæ* (not in the *thermæ*) there were separate sets of baths for women. A story is told of a consul's wife who wished to bathe in the men's baths at Teanum in Campania, and an order was consequently issued that all the men should be turned out. The men's establishment was probably better provided with conveniences than the women's. But although there were separate departments it

was a common practice in the imperial age for men and women to bathe promiscuously in the same baths. Respectable women, of course, did not do so, but the habit was so widespread that both Hadrian and Marcus Aurelius had to make attempts to check the scandal.

Rich men had private baths (*balneæ*) in their own houses, though they used to frequent the public baths also. Juvenal mentions 600,000 sesterces (£4,800) as a large price for building a set of bathrooms. The baths of Fronto cost more than half that sum (£2,800).—J. B. Bury (*Professor of Modern History, Trinity College, Dublin*), *in "A History of the Roman Empire from its Foundation to the Death of Marcus Aurelius."*

THE LOVE OF THE ROMANS FOR THE CIRCUS AND THE COMBATS OF GLADIATORS.

One of the passions shared by almost the whole of Roman society, honourable and dishonourable, was the love of the circus and the gladiatorial combats that now appear so dreadful to us. The Greeks had always considered bloodshedding at the public games objectionable, but the Romans took a delight in it, and to these shows may be traced not uncertainly the hardening of the heart and conscience of the masses of the people. Italy, Gaul, and Spain were filled with amphitheatres where well-fed, well-trained gladiators met to fight. These games also served for the execution of criminals, who were thrown to wild beasts. The gladiators appeared before the imperial box and saluted the occupant: *"Ave Cæsar! morituri te salutant"* (*"Hail, Cæsar! those who are about to die salute you"*). The mangled bodies remained in the arena, and were only dragged off with hooks at the end of the games. The hopelessly wounded were killed; frequently the vanquished combatant was despatched by the victor by order

of the crowd, who gave the signal by a simple upward movement of the thumb (*pollice verso*).[1] This thirst for blood denotes what a fiend of cruelty was hidden in this polished and elegant society, which was at the same time outwardly refined and inwardly barbarous.

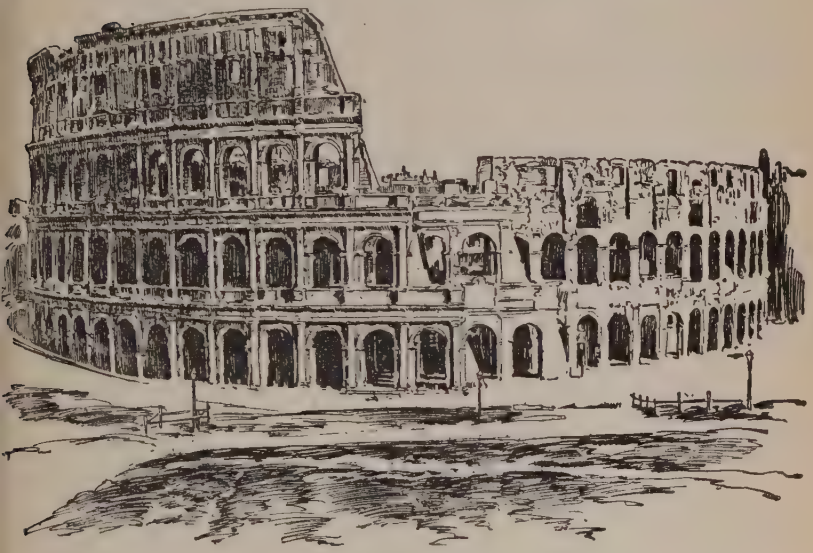
GUSTAVE DUCOUDRAY. (*Translated by Verschoyle.*)

THE COLOSSEUM AND ITS GLADIATORIAL COMBATS AND WILD BEAST SHOWS.

THE Romans displayed even more luxury in their amphitheatres than in their thermæ, and these monuments are still more characteristic of the imperial city. The Colosseum, the gigantic amphitheatre commenced by Vespasian and finished by Titus A. D. 80, displayed from the outside four storeys, placed one above the other, which were supported and ornamented with columns. A *velarium*, or awning, of wool or more costly materials was spread from summit to summit of the amphitheatre above the 87,000 spectators who occupied the seats. The circular benches rested upon immense interior arches, and Cæsar's seat and the places reserved for the ambassadors, senators, and vestals, were easily distinguished. The arena, so called from its being covered with sand to absorb the blood, was oval, and surrounded by a wall about fifteen feet high. Here the gladiators fought after the *editor* (the person who exhibited the show) had examined the weapons to see that they were sharp. When a gladiator was wounded and overpowered the people cried "*hoc habet*," or "*habet*," and his fate depended on the people, who turned down their thumbs if they wished him spared, but turned up their

[1] The signal to spare the vanquished was given by turning the thumbs down (*pollice presso*), which was a signal to put back the sword in its sheath. Gérôme's celebrated picture has widely circulated the opposite meaning.

thumbs if they wished him killed. Shows of wild beasts (*venationes*) were also given, and as early as 58 B. C. the elephants, lions, panthers, and bears which fought with one another or with the *bestiarii* (wild-beast fighters) were varied by specimens of the hippopotamus and the crocodile; while in the great exhibition of wild beasts given by



The Colosseum.

The Colosseum was one of the most splendid of the Roman amphitheatres. It was begun by the Emperor Vespasian, and finished by the Emperor Titus, A. D. 80. It was built in the form of an ellipse, 620 feet long and 513 feet wide. It was 160 feet high.

Julius Cæsar, B. C. 45, the show lasted five days, and included giraffes, then for the first time seen at Rome. Probus gave sports open to the people, when 1,000 ostriches, 1,000 stags, 1,000 boars, 1,000 deer, and numbers of wild goats and other animals were exhibited; and the more savage animals, which next day fought the *bestiarii*, in-

cluded 200 lions and lionesses, 200 leopards, and 300 bears. Representations of sea-fights were at times given, and sufficient water introduced into the amphitheatre to float ships. Three thousand men were engaged in a sea-fight exhibited by Titus—a fact which gives us some idea of the magnificence of these displays at Rome.

GUSTAVE DUCOUDRAY. (*Translated by Verschoyle.*)

THE COLOSSEUM AND ITS GLADIATORIAL COMBATS AND WILD BEAST SHOWS. A SECOND ACCOUNT.

THE most characteristic amusement of the Romans were the gladiatorial shows and the combats of wild beasts. Notwithstanding the advance of their civilisation in other respects, the love of these cruel sports prevailed among all classes, and is a mark of barbarism which conspicuously distinguishes Rome from Greece. At first the shows of gladiators used to take place in the Forum, and the shows of wild beasts in the circus. But the want was felt of a new kind of building, not long and narrow like the circus, but such that all the spectators could have a good view of the whole space at the same time. The first attempt to supply this want was that of Scribonius Curio, who (B. C. 50) constructed two theatres placed on pivots, so that they could be turned either front to front, so as to form one building—a double, or *amphi*-theatre—for exhibitions of gladiators and wild beasts; or else back to back, and form two theatres for dramatic performances. This building was wooden, and likewise the amphitheatre built by Julius Cæsar, a few years later. The stone amphitheatre of Statilius Taurus was burned down in the reign of Nero. Augustus had contemplated erecting an edifice of this kind in the middle of Rome, but the design was not carried out until Vespasian began, and Titus and Domitian completed, the Flavian Amphitheatre (or Colosseum).

The shape of this wonderful building, which occupied about six acres of ground, was an ellipse. The seats of the spectators were ranged in tiers all around this building, and were reached by four corridors, each corridor corresponding to a storey. The corridors of the three lower storeys received air from without by eighty great arched openings, separated by piers. In front of each pier stood a column, and over the arches, round the whole building, ran a continuous entablature. The columns of the lowest storey were Roman Doric, of the second Ionic, and of the third Corinthian. The fourth storey has no arches, but a windowed wall, and is adorned with pilasters in composite style.

A wall ran round the arena, high enough to protect the spectators against danger from the wild beasts. From the top of this wall rose, as in the circus, the *podium*, a terrace wide enough to accommodate two or three rows of marble seats, which were reserved for the senators, the ambassadors of foreign nations, and probably the Vestal Virgins. The emperor and the person who exhibited the games had raised seats on the *podium*. The *gradus* (or stairs) rose in tiers above the *podium*, and accommodated the other spectators. They were divided into *mæniana*, or storeys. The lowest of these consisted of the fourteen rows of seats reserved for the knights, the next was appropriated to the *populus*, and the third to the common people. Higher still there was a gallery which was set apart for women, who were not allowed into other parts of the building. Between each two storeys there was a landing place (*præcinctio*). Moreover, the *mæniana* were not continuous, but were divided into *cunei*, or "wedges," by flights of stairs. Each spectator had a ticket marking the exact place where he was to sit. The space in the centre consisted of boards, covered with sand (to absorb blood), whence it was called the *arena*. Underneath the arena were elaborate substructures, being dens from which the animals were raised in movable cages and let loose into the arena by trap doors.

They cannot, however, have been kept long in these places, as sometimes, between the exhibitions of animals, the arena used to be flooded with water for the purpose of a sea-fight.

The general effect of the Flavian Amphitheatre and its spectacles is happily given in a celebrated description of Gibbon. "The outside of the edifice was incrusted with marble and decorated with statues. The slopes of the vast concave which formed the inside were filled and surrounded with sixty or eighty rows of seats, of marble likewise, covered with cushions,[1] and capable of receiving with ease above fourscore thousand spectators. Sixty-four *vomitories* (for by that name the doors were very aptly distinguished) poured forth the immense multitude; and the entrances, passages, and staircases were contrived with such exquisite skill that each person, whether of the senatorial, the equestrian, or the plebeian order, arrived at his destined place without trouble or confusion. Nothing was omitted which in any respect could be subservient to the convenience and pleasure of the spectators. They were protected from the sun and rain by an ample canopy, occasionally drawn over their heads. The air was continually refreshed by the playing of fountains, and profusely impregnated by the grateful scent of aromatics. In the centre of the edifice the arena, or stage, was strewed with the finest sand, and successively assumed the most different forms. At one moment it seemed to rise out of the earth like the garden of the Hesperides, and was afterward broken into the rocks and caverns of Thrace. The subterraneous pipes conveyed an inexhaustible supply of water, and what had just before appeared a level plain might be suddenly converted into a wide lake, covered with armed vessels and replenished with the monsters of the deep. In the decoration of these scenes the Roman emperors displayed their wealth and liberality, and we read on various occa-

[1] This is only true of the seats of senators and knights.

sions that the whole furniture of the amphitheatre consisted either of silver or of gold or of amber." In the wooden amphitheatre temporarily erected by Nero the nets designed to protect the spectators were of gold wire.

Gladiators were of two classes. There were those who were forced to fight, such as slaves, captives, condemned criminals; and there were those who of their own free will undertook to fight, and took an oath of obedience when they entered on the gladiatorial career. Men of all classes, even senators and knights,[1] and not only men but women, fought as gladiators under the empire. At the public shows the real fighting was preceded by a sham fight, or "prolusion," fought with wooden weapons. When a gladiator received a wound the people used to cry "*habet!*" "a hit," or "*hoc habet!*" "a palpable hit"; and if the wounded man was at his adversary's mercy the spectators, when they wished him to be slain, used to turn up their thumbs; when they wished him to be spared, they probably waved their handkerchiefs. The most usual occasion for the gladiatorial shows (*munera*) was a funeral.

The combat of men with beasts, or of beasts with beasts, was called *venatio*, a "hunting"; we should call it a "beast-baiting." All sorts of animals were exhibited. We hear of bull-fights, of battles of bulls and elephants; combats of men with elephants, lions, tigers, bears, and boars were common. The number of beasts slaughtered at a *venatio* was sometimes enormous; it is said to have reached eleven thousand in Trajan's games after the Dacian conquest. Some scenes from these beast-baitings are commemorated in Martial's "Book of Spectacles." He describes a rhinoceros tossing a bull, a bear sticking fast in the blood-moistened sand of the arena, the feats of the beast-slayer (*bestiarius*) Carpophorus in dealing with bulls and lions. The taming of wild animals was also carried to great per-

1 It was said that Domitian ordered Acilius Glabrio to be killed because he was jealous of his skill as a gladiator.

fection. We hear of elephants dancing, leopards yoked, stags and bears bridled.—Professor J. B. Bury.

THE ROMAN EMPIRE IN ITS DECLINE—SAY A. D. 250.

Since Romulus, with a small band of shepherds and outlaws, fortified himself on the hills near the Tiber ten centuries had already elapsed. During the first four ages the Romans, in the laborious school of poverty, had acquired the virtues of war and government; by the vigorous exertion of those virtues, and by the assistance of fortune, they had obtained, in the course of the three succeeding centuries, an absolute empire over many countries of Europe, Asia, and Africa. The last three hundred years had been consumed in apparent prosperity and internal decline. The nation of soldiers, magistrates, and legislators, who composed the thirty-five tribes of the Roman people, was dissolved into the common mass of mankind and confounded with the millions of servile provincials, who had received the name, without adopting the spirit, of Romans. A mercenary army, levied among the subjects and barbarians of the frontier, was the only order of men who preserved and abused their independence. By their tumultuary election, a Syrian, a Goth, or an Arab was exalted to the throne of Rome and invested with despotic power over the conquests and over the country of the Scipios.

The limits of the Roman Empire still extended from the Western Ocean to the Tigris, and from Mount Atlas to the Rhine and the Danube. To the undiscerning eye of the vulgar, Philip appeared a monarch no less powerful than Hadrian or Augustus had formerly been. The form was still the same, but the animating health and vigour were fled. The industry of the people was discouraged and exhausted by a long series of oppression. The discipline of the legions, which alone, after the extinction of

every other virtue, had propped the greatness of the state, was corrupted by the ambition, or relaxed by the weakness of the emperors. The strength of the frontiers, which had always consisted in arms rather than in fortifications, was insensibly undermined; and the fairest provinces were left exposed to the rapaciousness or ambition of the barbarians, who soon discovered the decline of the Roman Empire.—EDWARD GIBBON, *in "The Decline and Fall of the Roman Empire."*

POPULAR STUDIES OF ANCIENT PEOPLES

VIII. THE EGYPTIANS

THE EGYPTIANS

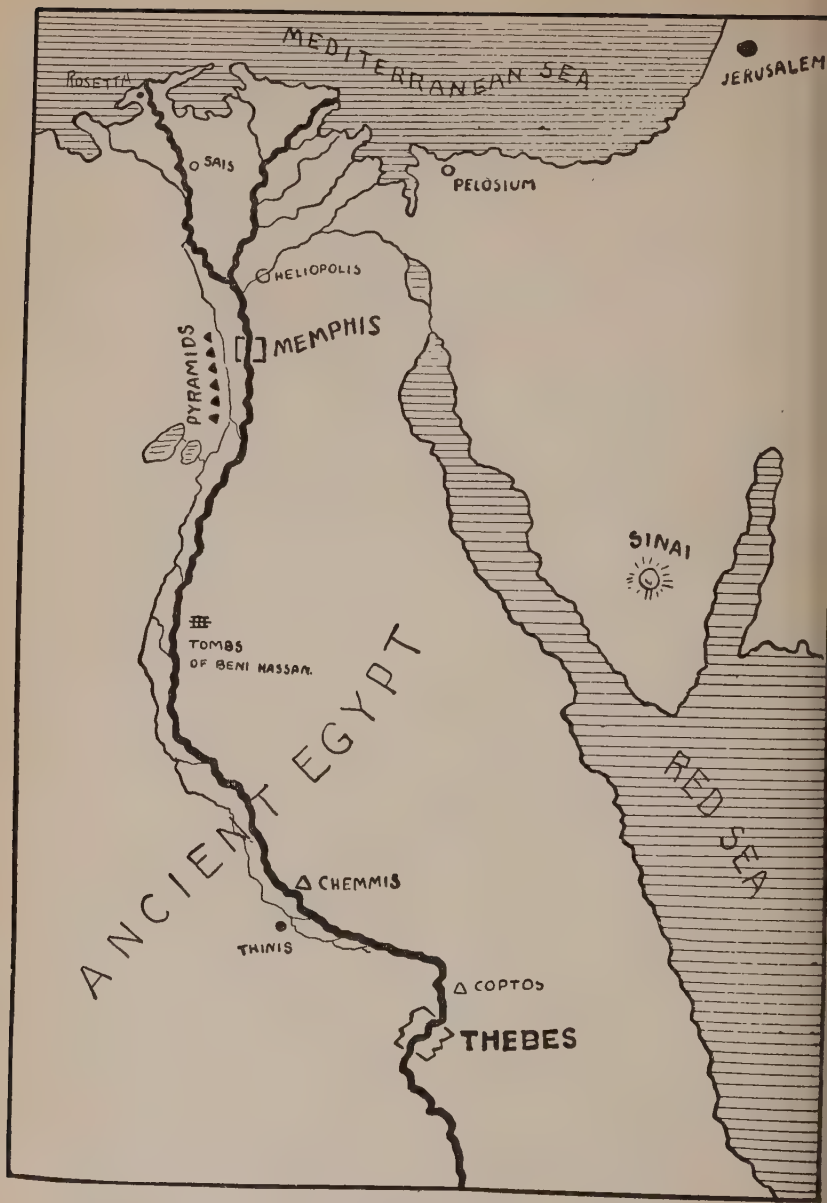
POPULAR HISTORICAL STUDY

EGYPTIAN CIVILISATION THE OLDEST OF THE WORLD.

It is impossible within the limits of the present article to do more than glance at the wonderful history of the people who seven thousand years ago had built up a great civilisation on the banks of the Nile. Our knowledge of them is limited and obscure, gleaned painfully from uncertain and ambiguous records still only half comprehended by us; but we know that at this date they were already accomplished in the arts and sciences and possessed of certain knowledges to which we are as yet strangers.

EGYPTIAN HISTORY FALLS INTO FOUR PERIODS.

Egyptian history falls into four periods, or important changes of social and political procedure. The first is mythological—the age of the divine reigns—and is known to us through the ancient priest-historian, Manetho, who, however, is supported by the Turin papyrus. The semi-fabulous King *Menes*, the founder of Memphis, dominated the second period, and from him the numerous dynasties are reckoned. It is recorded of him that in order to gain sufficient room for the site of Memphis he changed the course of the Nile by constructing a dike.



The Valley of the Nile.

The third period began about four thousand years ago, with the invasion of the shepherd kings, supposed to have been the Phœnicians. They came at the end of the thirteenth dynasty and governed the country for from three hundred to four hundred years, the lack of records covering this period leaving us in doubt in this respect. Finally we know they were expelled and native rule resumed, and the Egyptians remained masters of their own country, with some interruptions of Persian and Ethiopian warriors, down to 331 B. C., the date of Alexander's conquest. His general, Ptolemy, ascended the throne, and here the comparatively modern history of the Egyptians begins. He founded a new dynasty—the thirty-third (adopting Manetho's chronology). The Macedonians were succeeded in turn by the Romans, Saracens, Mamelukes, and Turks, to the last mentioned of which Egypt still nominally owes allegiance, though its policy is now controlled absolutely by England, and it is practically a part of the British Empire, under whose protection it is even now winning back the vast territories in the Soudan which were undoubtedly under its sway in the days of the Pharaohs.

EARLY EGYPTIAN IDEAS OF RELIGION.

To the primitive Egyptian the Deity was a mystic personification of the assembled laws of nature. His universe comprised the heavens, the earth, and the under world. *Ammon-Ra*, the supreme, typified by the sun, reigned above; *Osiris*, the sun beneath the horizon, reigned in the realm of death. Attributes of the Deity were also personified and represented under the forms of animals, and the inevitable confounding of the symbol with that which it stood for brought about in the lapse of ages a gross idolatry, which developed proportionately with the intellectual degeneration of this once splendid people.

THE ORIGIN OF EGYPTIAN CIVILISATION.

Like the Nile, the Egyptian civilisation conceals its source in regions hitherto unknown, and in the traditionary period antecedent to King Menes, who, we have seen, was the founder of the empire, the hieroglyphics represent the *Hor-Chesou* or "servants of Horus" to have been engaged in raising monuments in Egypt, according to plans traced on gazelle skins.

SOCIAL STATE OF THE EGYPTIAN PEOPLE.

The social state of the people inhabiting the banks of the Nile at this period is unknown; but the most ancient buildings they have left us, notably the step pyramid of Saqqarah and the temple of Armakhis, near the great sphinx, show conclusively that they already possessed a well established civilisation. No other Egyptian statue is more lifelike or approaches nearer to the high artistic standard than that of Klephrem, although it is one of the most ancient. In the earlier times of Egyptian history the paintings which cover the walls of the necropolis show that the philosophy of the Egyptians was humane and rational, and in no way resembled the mystic fetichism which sprang up in Thebes twenty centuries later. From all points of view, therefore, the most perfect epoch is the most ancient that is known to us, and necessarily that of which we know least. When Egypt entered upon one of those periods of warlike rule which many nations still consider the indication of true greatness, the Egyptian sovereigns were enabled to use for their conquests the effective power which their armies had already acquired during the course of a long-established culture. Their empire already extended far beyond the natural limits of the Nilotic basin, even far into Asia. According to most Egyptologists, the monarchy of the Pharaohs, at the time of its greatest ex-

Prince Ra-hotep and his sister Nefer-ʾt.

(Two remarkable examples of early Egyptian art. The figures are carved in limestone, painted, and have inlaid eyes of glass and enamel, the effect being strangely lifelike.)

tent, embraced the whole region comprised between the equatorial regions of the upper Nile, the shores of the Indian Ocean and the mountains of the Caucasus. But warlike expeditions are always the forerunning signs of decadence. Under the rule of the conquering *Rameses II.* the decline became rapid, and the latter part of his reign is marked by sculptures of a most extraordinary coarseness. The force derived from a superior civilisation ended by exhausting itself; old Egypt was conquered in her turn, and never since has been able to rid herself of the rule of a foreign dynasty.

EGYPTIAN CHRONOLOGY.

The Egyptians had no chronology properly so called, their only division of time consisting of the length of reign of their successive sovereigns. But modern researches are gradually enabling us to check the principal dates in Egyptian history, and it is now safe to conclude that it was at a period of at least fifty centuries anterior to the present day that the peoples of Egypt began to degenerate. The erection of the great pyramids, which so many writers regard as an indication of the highly civilised state of Egypt at the time of their erection, is, in fact, a striking proof that before this period the nation had made very considerable progress in the arts and sciences. The people who built the pyramids had already long since fallen from their highest civilisation. Can we conceive the dire state of misery and utter degradation into which the masses must have fallen before it became possible to employ them in erecting such tombs? A mournful civilisation must that have been which employed thousands of men for years in transporting a few blocks of stone! What a contrast to that of their own ancestors, who, when the people of Asia Minor and Greece, themselves destined to become the teachers of the nations who succeeded them, were still cave

men and denisens of the forest, armed only with clubs and sharpened flints, were already proficient in astronomical observations, arithmetic, geometry, architecture and all the arts, and nearly all the industries of the present day, as well as the games that now delight our children or afford recreation from the serious work of life. The origins of our sciences and many moral precepts still taught by the wisdom of nations are found recorded on the papyri and on the bas-reliefs of the monuments of upper Egypt; while many a dogma on which existing religions are based may be traced to its original form in the documents discovered in the tombs of Thebes and Abydos.

EGYPTIAN LITERATURE.

It is fitting we should say a word or two concerning the literature of a people to whom we owe the art of writing. The Egyptians were a race of builders, as the pyramids testify, and they built with a resolve for permanence which has never since been approached. Upon the walls of their edifices they inscribed their annals. Here, in characters as sharp in outline and as vivid in colour as on the day they were engraved and painted, we find the record of their creed, their exploits, their manners and customs. But the key to the ancient writings had been lost, and until within the last one hundred years the records were inscrutable. With the discovery of the *Rosetta stone* in 1799 the secrets of the Egyptian writers were unlocked to us. We are now able largely to read what they wrote, but we cannot say that we wholly comprehend it. The genius of this great people was wholly foreign to our own. Kings were garbed as deities and demigods; history masqueraded as a fairy tale. Every statement was sheathed in myth and allegory, and involved in symbol and metaphor. The fundamental maxim of Egyptian philosophy seems to have been this:

"Mortal existence is brief; beyond death lies the only true life; man's duty is to make ready for it." The earliest inscriptions are perhaps six thousand years old, in the era of the second Egyptian dynasty, but nothing continuous in the way of documents, monumental or other, can be traced before the end of the third dynasty, about 3760 B. C. From that time until the dissolution of the empire writings abound; yet there are wide gaps in the continuity of the record. The hieroglyphic character was the earliest Egyptian form of writing. Following this came the hieratic, a more facile version of the former, for use on the papyrus instead of on monuments; later still the demotic, representing the vulgar speech, appears. Two centuries after Christ the old Egyptian language finally gave way to the Coptic, a mingling of Egyptian, Greek, and eventually of Arabic.

Through all changes of external form the spirit of the literature remains essentially unmodified. Like their art, the literary style of the Egyptians is rigid and ungraceful, and the structure of their compositions ungainly. Their histories are a bare enumeration of events and names, scarcely relieved by the bombastic but conventional terms in which the valour of the conquering monarchs is exalted. The best specimens of their poetry remotely recall the rhythm and antithesis of the Psalms; but the fire and flexibility of the Hebrew is deadened and stiffened by the formalism of the Egyptian. In the time of Rameses II. prose tales were common, of which "The Tale of Two Brothers," found in the D'Orbigny papyrus, in the British Museum, is the best example known to us. To this period also belongs most of the epistolary literature, and fables of a satirical character have been found and translated. But the bulk of Egyptian literature is religious, as was the case with the Hindoos and the Hebrews. "The Book of the Dead," resurrected from an interment of three thousand years in various tombs, consists of numerous magical prayers or formulas incorporated in an imaginative or

symbolic story of the soul's adventures after death. "The Book of Breathing Anew" and "The Metamorphoses of the Gods" are obscured allegories which modern expositors have not yet fully elucidated. Nine-tenths of the extant papyri were found with the mummies, and are of a theological or religious stamp. The best translation of many of these that has yet appeared in a popular form is in the section devoted to Egyptian literature in Julian Hawthorne's "Literature of All Nations."

ADDITIONAL POPULAR STUDIES

SELECTED

THE PYRAMIDS AND THE GREAT SPHINX OF EGYPT.

Ancient Egypt was famous for its temples and its tombs, the majesty and grandeur of which remain unrivalled to this day. Amongst these perhaps the pyramids are best known. Three are of vast size, and the greatest of them is a solid mass of stonework. The sides of this mighty structure were originally covered with great polished stones, so admirably fitted together that they presented a perfectly smooth surface from base to crown. These glorious stones have been removed, so that with them modern buildings might be erected. Yet the spoiler's hand has hardly affected the size of the great structure, which casts its broad shadow, like that of a mountain, across the desert.

This wonderful mass of stone stood in grim and solemn silence for centuries, commanding the world's wonder and holding within itself the secret of its existence. Was it a witness to mysteries? Was it but a tomb? That it is a tomb there can be no question; and there can be but little doubt that it was once used as an observatory, controlled by priests, who foretold to the king, by the movements of the stars, the mystery of his life.

The great object of the wealthy[1] of Egypt was to build

[1] The religion of Egypt was essentially for the rich. "The bodies of common people, usually naked and uncoffined, were thrust under the sand at a depth of barely three feet from the surface. Those of the better class rested in rectangular chambers, hastily built of yellow bricks, and

a tomb that would last at least to that time, when, according to the period assigned by the priests, the departed soul should be reunited to the body. And as it was considered fatal to the felicity of the dead that the body should be injured, it was mummified and afforded a rock fortress for its habitation. Such tombs grew to be huge palaces for the dead. The halls and chambers were ornamented by sculptors and painters, stored with articles of taste, and enriched with jewels and treasures. The soul of the departed was supposed to pay visits to the habitation of the body, and to enjoy itself in the midst of the representations of the life which had been loved on earth. Never before nor since did man build such a tomb as the great pyramid; yet it has been rifled, and the king who rested there has been cast out from his "eternal habitation."

Close to the pyramids, half buried in the desert sand, stands the sphinx. For hundreds of years its mysterious head watched men come and go to return no more. It became a by-word for mystery. But basket and spade, about a generation ago, cleared away the sand around the head, and brought to view the lion which forms its body. What meant this grand symbol of united strength and wisdom? It is carved out of a mass of living rock, and forms part of a mighty group of buildings collected round the pyramids. The sphinx is the embodiment of a religious idea, possibly of different religious ideas. It was a figure of light conquering darkness, of the soul triumphing over death. It was the emblem of "the sun at its rising." Wisdom and strength waited through the night with mighty calm, and anticipated the coming light. There is a noble conception in the figure, and one that Scripture itself presents as realised, through the pen of the prophet Ezekiel, when the cherubim with the lion's

roofed with pointed vaulting. No ornaments or treasures gladdened the deceased in his miserable resting-place; a few vessels, however, of coarse pottery contained the provisions left to nourish him during the period of his second existence." — MASPÉRO, *in "Dawn of Civilization."*

head and the human head shall adorn the temple of Jehovah.[1]

We may well wish that the sand of the desert over which the sphinx looked as conqueror, but which has now conquered the gardens surrounding it, burying the vast pavement over which it originally stood, could be thrown back, so that we might once more see the broad steps which the worshippers ascended as they approached the altar between its feet, when the incense offering arose to the rising sun!

Adjoining the pyramids and the sphinx, in ancient days, a great part of the wealth and glory of Egypt was centred. Here towered up mighty palaces and cities surrounded with trees and well-watered gardens; here armies assembled, and the pride of the greatest of the nations expressed itself in religious pomp. Instead of its present pall of desert sand, sweet-scented gardens bloomed; and in the place of the ruins which Egyptologists love, power and glory dwelt.—H. Forbes Witherby, *in "Light from the Land of the Sphinx."*

WOMEN IN EGYPT IN THE TIME OF RAMESES II.

The Egyptian woman of the lower and middle classes is more respected and more independent than any other woman in the world.[2] As a daughter, she inherits from her parents an equal share with her brothers; as a wife, she is the real mistress of the house, *nibit pi*, her husband being, so to speak, merely her privileged guest. She goes and comes as she likes, talks to whom she pleases without any one being able to question her actions, goes amongst men with an uncovered face, a rule quite opposed to the habits of the Syrian women, who are always more or less

1 *Ezek.* xli. 19.

2 M. Maspéro in his *"Life in Ancient Egypt and Assyria"* supposes himself a traveller in Egypt in the time of Rameses II. (fourteenth century B. C.), and records his supposed observations and impressions. This is the reason why the account appears in the present tense.

strictly veiled. She is dressed in a short smock-frock, very narrow and clinging to her body; it only reaches her ankles, and leaves the upper part of the bosom uncovered, being held in place by braces over the shoulders. The forehead, chin, and breasts are covered with delicate and indelible tattooing, the lips are rouged, the eyes surrounded by a black band, which is lengthened on the temples almost to the hair. The powder used for this adornment is a mixture of antimony and finely powdered charcoal, which heightens the whiteness of the complexion, gives brilliancy to the eyes, and protects them from ophthalmia; the use of it is hygienically beneficial, and coquetry also finds it advantageous. The hair, greased, oiled, and sometimes dyed blue, falls upon the shoulders and neck in very fine tresses, which terminate in balls of earth; since this arrangement requires several hours' work to complete it properly, the hair is not often dressed; once in every ten or twelve days, once a month, or even less frequently. The feet, arms, and neck are bare, but on festival days a pair of sandals made of papyrus leaves or of leather, glass bracelets on the wrists and ankles, a large collar of beads or of tubes of enamelled faïence, a fillet, and a flower on the forehead complete the costume and correct the too great simplicity of ordinary days.

In truth, the woman is the mainspring that keeps the whole household in movement. She rises at daybreak, lights the fire, distributes the bread for the day, sends the men to the workshop, the cattle to pasture under the care of the smallest boys and of the girls, then, once rid of her family, she goes out in her turn to the water supply. She descends to the river, canal, or nearest pool, exchanges with her friends the news of the night, washes, as she chats, her feet, hands, and body, fills her jar, and slowly reascends to her home, her loins bent, her chest forward, her neck straightened by the weight. As soon as she reaches the house she changes the trade of water-carrier for that of baker. She scatters a few handfuls of grain upon an

oblong stone, which has a slightly concave slanting surface, and then crushes them with a smaller stone, shaped like a pestle, which she damps from time to time. For an hour or more she labours with arms, shoulders, loins, the whole body; the effort is great, the result very mediocre. The flour, several times repassed over the mortar, is uneven, rough, mixed with bran and whole grain, which have escaped from the grinding, dust, and splinters of stones. Such as it is, the housewife kneads it with a little water, mixes with it, by way of leaven, a piece of stale paste kept from the previous day, and makes it into round cakes, as thick as a thumb and about six inches in diameter, which she spreads upon flat stones and covers with hot ashes. Wood is too rare and too dear for her to procure; she therefore replaces it by a fuel of her own manufacture. The dung of her live stock, with that of asses, oxen, and sheep, collected by the children from outside, is vigorously stirred like an ordinary paste, and she then forms it into clods or bricks, which she stands against the outer walls of the house or places in the court, so that they may dry in the sun. This doubtful substance burns slowly, almost without smoke, with a light flame and a fairly strong smell of ammonia; it gives out a great deal of heat before it falls into ashes. The bread, slightly risen, often undercooked, retains a special flavour and a sour taste, to which strangers find it difficult to accustom themselves. The impurities which it contains at last triumph over the strongest teeth; one grinds rather than munches, and many old men have worn their teeth down to the gums, like horses.

In spare moments the woman cooks, spins, weaves, sews, cuts out and mends the clothes, goes to market to sell her poultry, eggs, butter, and the linen she has woven—doing all this without neglecting the little ones who cry or the new-born infant that she is nursing. Usually married very young, a mother before she is fifteen, frequently a grandmother at thirty, children are always multiplying and swarming round her. A large family is a blessing from

the gods, which is welcomed with gratitude, partly because its keep is inexpensive. There is no question of costume; boys and girls sometimes wear a bracelet on the wrist or an amulet round the neck, as well as a thick tress of hair falling over one ear, but they remain unconsciously nude until puberty. As soon as they can walk their mother employs them in little ways, sends them out to pick up dry branches and herbs, or to collect in baskets the materials for the fuel; she entrusts them with the care of driving the geese to feed, and finally allows them to take the cattle to pasture and to drink. As soon as they are six or eight years old she sends them to school or makes them learn a trade, usually that of the father. Many never get so far, but die in infancy. Badly fed, indifferently cared for, abandoned to themselves for entire days, those who have any weak points in their constitutions die one after the other. The most numerous families are usually but the remnants of still larger numbers. But at least those who survive are endowed with good health that resists every shock. The Egyptian people, weeded, so to speak, by this natural operation, contains only vigorous individuals, of robust, sturdy beauty, who can endure pain and fatigue. It includes few of those infirm, crooked, and ill-made creatures who swarm in other countries; ophthalmia is the only malady it has to dread. The action of the fine sand, with which the atmosphere is saturated, the insupportable glare of light, the influence of the serene nights and of the fogs which rise in the mornings, produce, amongst the labourers and city workmen, a number of eye diseases, which the doctors cannot always cure, so that the streets are full of the one-eyed and the blind, of red and purulent eyelids.

The woman of the lower classes fades rapidly through her work and fecundity; her face becomes hollow and wrinkled, her bust ill-shaped, her form bent. She is already decrepit at an age when other women are scarcely elderly. Her position in the family does not suffer in any way from

Cleopatra.

From a bas-relief at the Temple of Hathor. Denderah.

this early deterioration; to the end she is "the beloved of her husband" and the mistress of the house. The children display their affinity by her name rather than by that of the father. They are Khonshotpou, Ahmosou, Nouhri, born of Mrs. Banisit or Mrs. Mîmout, and not Khonshotpou, Ahmosou, Nouhri, sons of Mr. Nibtou..i or of Mr. Khâmoïsit. The divinities themselves set a good example to men on this point, and the young Horus is styled Harsiisit, Horus son of Isis, without any allusion to Osiris. The father, when necessary, encourages and reanimates by his counsels the children's affection for their mother. "It is God Himself who gave her to thee," says one of them, the sage Khonshotpou, to his son Ani. "From the beginning she has borne a heavy burden with thee, in which I have been unable to help her. When thou wast born, she really made herself thy slave. During three years she nursed thee at her breast. And as thy size increased her heart never once allowed her to say, 'Why should I do this?' She went with thee to school, and whilst thou wert learning thy letters she placed herself near to thy master, every day, with bread and beer from her house. And now that thou art grown up, and hast a wife and a house in thy turn, remember always thine helpless infancy and the care which thy mother lavished upon thee, so that she may never have occasion to reproach thee, nor to raise her hands to heaven against thee, for God would fulfil her curse."—G. MASPÉRO (*Late Director of Archæology in Egypt and Member of the Institute of France*), *in "Life in Ancient Egypt and Assyria."*

POPULAR STUDIES OF ANCIENT PEOPLES

IX. THE CHINESE

THE CHINESE

POPULAR HISTORICAL STUDY

THE CHINESE THE OLDEST NATION IN THE WORLD.

The Chinese are the oldest nation in the world. Their nationality has been continuously in existence for thousands of years, its origin being lost in immemorial antiquity. Their language, their literature, their religion, their laws, their customs, and their arts have undergone but little change, or made but little development, for over twenty centuries; nor, indeed, for the most part, for centuries many more than twenty. Their history, therefore, unlike the history of any other people, ancient or modern, covers no fixed period—has no definite boundary marks. After a slow and indefinite emergence from the realm of myth and fable it has gone on continuously, with even few epochal events to characterise its course, right up to the present time.

The present sketch, however, is concerned mainly with the Chinese as an ancient people, a people contemporary with the Babylonians, Assyrians, Phœnicians, Persians, etc., whose histories have already been considered in these lessons.

OUR KNOWLEDGE OF THE CHINESE OBTAINED FROM THEMSELVES.

Our knowledge of the history of the Chinese is obtained wholly from their own writings. To the ancient Greeks and Romans, to all other ancient civilised peoples, the

Chinese were almost unknown. Even to the nations of Europe in mediæval times they were scarcely more than a name. It is only in very recent times that the civilised nations of the world have had sufficient intercourse with the Chinese to have means of becoming acquainted with their language and literature, and thus of becoming acquainted with their history. But during the last fifty years, and during the last quarter of a century especially, western civilisation has come into close contact with that of China, and Chinese literature has been most carefully studied by European and American scholars, so that the history of China, even to the remotest times, as recorded by the Chinese themselves, is now very well understood.

THE CHINESE NOT THE ORIGINAL INHABITANTS OF CHINA.

The Chinese—that is, the people of China proper—have inhabited their country from a very remote age, but they were not the original inhabitants. They were immigrants. Where they came from is not known; but probably from some part of western Asia, near the Caspian Sea. Coming to what is now known as China, they speedily took possession of the country, and, after extirpating most of the original inhabitants, confined the remnant of them to the mountainous districts of the south-west, where they remain to this day—sturdy, high-spirited, rebellious against Chinese authority—one of the very oldest peoples residing continuously in the same locality known in the history of the world. Their antiquity, of course, antedates that of the Chinese themselves.

ORIGIN OF THE CHINESE AND CHARACTER OF THEIR HISTORY.

The Chinese, who took possession of China and extirpated its original inhabitants, were of what is now known as

Mongolian stock. They were a black-haired, tawny-skinned, oblique-eyed race, the same as their descendants of to-day; but they are to be distinguished from the Mongols proper, who were their neighbours—the inhabitants of Mongolia, a very much less fertile country than China, lying to the north of China. The early Chinese, when they took possession of the country, at once became a settled, industrious people. They had excellent faculty for self-government; and thriving abundantly they soon developed a powerful, well-organised, and stable empire. Their real history is, of course, very little known; but many things are recorded of them showing a steady progress from primitive rudeness to comparative civilisation; as, for example, the discovery of iron, the discovery of the usefulness of the silkworm cocoon and learning to weave silk, the discovery of the medicinal values of plants, etc. How long they were settled in the country before their history became authentic is not known. Their own early historians make the period to be over two and a quarter millions of years! One of the earliest authentic dates is 2356 B. C., which is the year of accession to the throne of *King Yaou*, who established fairs and markets. Another authentic date is 1766 B. C., the date for *Tang*, a powerful and wise king, who became the founder of a new dynasty. But the accession of *Woo-Wang* to the throne (about 1100 B. C.) is generally taken as the beginning of authentic Chinese history. He was a brave, able, and virtuous ruler, and he became the founder of the noted *Chow dynasty*. From the time of Woo-Wang down to the present the history of China is pretty well known, but it has consisted for the most part simply of changes of the ruling dynasty and changes of the chief seat of government, with occasionally a division of the country among several ruling dynasties, afterward to be united again. Wars—internecine, defensive, and offensive, have, of course, frequently marked the progress of the history, but on the whole the Chinese have not been a warlike people, and they have

often enjoyed long periods of peace; and this, of course, has been one reason for their long-continued existence as a nation.

THE MONGOLS AND THE MANTCHUS.

THERE have been, however, two great facts in the history of the government of the country which are of more than ordinary importance. In the thirteenth century after Christ the Mongols became a conquering people, and under the leadership of the celebrated *Genghiz Khan* their armies trampled victoriously over all of central Asia, from the Caspian Sea to Korea. In the year 1212 Genghiz invaded China, and soon he overran several provinces, laying them waste so utterly that it was his boast that a horseman might ride over the sites of ninety cities without even stumbling. Genghiz, however, died before he completed his conquest of the whole of the country, but his son Ogdai and his nephew, Kublai, the celebrated *Kublai Khan,* finished what he began. In 1280 Kublai assumed the title of "Emperor of China," and he was probably the most powerful monarch in all the history of the empire. His rule extended over the whole of Asia except Hindustan, Arabia, and the countries to the extreme south-west. Even some parts of eastern Europe paid annual tribute to him. And not only was he a powerful ruler—he was a wise and able one. The Chinese, however, were never content under Mongol rule, no matter how able or discreet it was, and a succession of Mongol emperors having proved themselves weak and incompetent, the Mongols finally, in 1368, were driven out of the country, and *Hung-Woo*, the son of a Chinese labourer, who had been the leader in the expulsion, was chosen to reign as emperor. Thus the Chinese were once more ruled by their own kith and kin. But in the seventeenth century a similar conquest of the machinery of government was made by an outside people, the results

of which have endured to this day. In 1642 the *Mantchu Tartars*, the inhabitants of Mantchuria, a dependent province to the north-east, having previously made themselves independent, invaded China, took possession of Pekin, at that time the capital city, and in 1644 proclaimed one of themselves as emperor. In this way was founded the dynasty that has reigned continuously until the present. However, the members of this dynasty claim to be descended from an earlier dynasty of Tartar-Chinese rulers (the Kins), who were in power when Genghiz Khan invaded the country, but they are undoubtedly of a different race from the Chinese proper. They have pursued, however, a policy of conciliation. They adopted without change the laws and customs of the Chinese as they found them; and even to-day in only a very few of the highest imperial offices are the incumbents necessarily Mantchus. Nevertheless, the Chinese proper are dissatisfied because their imperial family is not of native stock, and even in recent times have made attempts to place descendants of the "Ming" dynasty (the last native Chinese dynasty—the one deposed by the Mantchus) on the throne.

THE GLORIOUS REIGN OF CHE-HWANG-TE.

THE history of the Chinese shows that, as a rule, for ages little social or other development has been made from one generation to another, or from one dynasty to another. But occasionally it has happened that a great ruler has arisen who has been at once powerful and reforming and innovating; and then the country has shown great progress. Such a ruler was *Che-Hwang-Te*, the principal monarch of the "Tsin" dynasty, the dynasty that succeeded (B. C. 255) the Chow dynasty. The Tsin dynasty is memorable because it is from its name "Tsin" that the words "Sin," "Chin," "Sinae," and "China" (all ancient or modern

words to denote China or the Chinese) are derived. Che-Hwang-Te was only thirteen years of age when he began to reign, and he reigned thirty-six years (B. C. 246-210), but he was an innovating and powerful ruler from the beginning. He was the first ruler of China to assume the title of "Hwang," or "universal emperor," which ever since, following his example, the Chinese rulers have proudly borne. He is, indeed, the great national hero of the Chinese. He constructed great roads, running to all parts of the empire; he built many useful canals; he erected numerous handsome public buildings and magnificent palaces that were the wonder of his age. He defeated all foreign foes, driving the Mongols and the Tartars of the north to their mountain fastnesses, and he quelled all internal rebellions. He united all the previously discordant parts of the kingdom into one consolidated whole. To protect his empire from future invasions from the north he erected the famous "Great Wall of China," a wonderful piece of engineering skill, which remains to this day in great part solid and whole, a monument to his memory, built of stone and brick masonry filled in with earth, thirty feet wide and from twenty to fifty feet high, and carried, regardless of rivers, mountains, and other obstructions, for fifteen hundred miles along the whole northern boundary of the empire, from the sea on the east to its extreme north-western limits. But, in spite of his successes and the greatness and usefulness of his achievements, Che-Hwang-Te was very unpopular with the literati of the empire, who professionally then, as also they now are, were opposed to all reforms. These discontented literati were constantly quoting the blessings which the people enjoyed under previous kings and the glories of previous reigns. Che-Hwang-Te thereupon determined upon a stringent measure of remedy and redress. He issued a decree that all books relating to the past history of the empire should be destroyed, and he took care that his decree should be carried out, even causing those of the literati who disobeyed his order to be put to death

Section of the Great Wall of China.

Confucian Temple, Forbidden City, Peking.

and sending common people who refused to obey it to work on the great wall. A subsequent emperor, however, was successful in restoring most of the books which Che-Hwang-Te had destroyed, being assisted in doing so by the extraordinary memories of the people.

THE CHINESE LANGUAGE.

The Chinese language, like the languages of all Mongolian races, is *monosyllabic*. Each word is uttered by a single movement of the organs of speech; and each word expresses in itself a complete idea or thing. Of simple or root words there are about four hundred and fifty. But each of these root words may be inflected in its tone, or accented, in several different ways; so that the four hundred and fifty original root words make in reality about twelve hundred root words. But the meaning of these words (that is to say, whether the words shall do duty as nouns, verbs, adjectives, adverbs, etc.) depends altogether on their position in the sentence. The twelve hundred root words, therefore, do duty for what in English would be expressed by several thousand words. Again, variations in the meanings of words, such as in English are expressed by terminations, prefixes, etc., are in Chinese expressed by compounding simple words. Thus the real number of words in the language, although they are all made up of only four hundred and fifty elementary or root words, is as great as may possibly be required. The "language of the mandarins"—that is, the language of the educated Chinese—is the same all over the empire, and has been the same for ages.

CHINESE WRITING.

Chinese writing is *partly ideographic* and partly phonetic. Each ideographic character stands for a word, but

represents not the sound of it but the idea denoted by it. The ideographic characters are, therefore, more or less pictorial. For example, the character for "man" is something like a man; the character for "mountain" is something like a mountain. But from rapid writing during the course of ages this pictorial element is now only barely discernible. A number of characters, however (about a thousand), once entirely ideographic, have been chosen to represent sounds only; these are called "primitives." The primitive or phonetic characters may be combined with certain ideographic characters (two hundred and fourteen in all, called "determinatives") to form new words, which are thus partly ideographic and partly phonetic. Thus the word for "high mountain" and the word for "beautiful" are pronounced the same; but the first is a combination of the primitive or phonetic "I" and the determinative "mountain," and the second is a combination of the primitive or phonetic "I" and the determinative "woman." The number of words possible to the written Chinese language is, therefore, very large, but practically there are only about thirty thousand of them; while the distinct elementary ideographic and phonetic characters are said to be only 2,425 in all. With these 2,425 elementary characters understood one may be said to know all the characters. Chinese words are arranged on the page in columns, and the columns are read upward and then from right to left. The invention of ideographic writing dates back to 2700 B. C. The date of the introduction of the phonetic element in writing is not known.

CHINESE LITERATURE.

The literature of China is very ancient and very voluminous. For ages all the official appointments of the country have depended (theoretically) on scholarship, not on birth, influence, or wealth. The Chinese are, therefore, a literary

people; but, unfortunately, their zeal for literature has been confined mainly to the unthinking memorising, the blind following, of ancient authorities. Chinese literature, therefore, shows but little development as regards either style or ideas; although it has increased enormously in bulk. For centuries, however, the only additions were historical and biographical and topographical details; and even these would often be composed without classification, and without reference to their relative importance or to their intrinsic or permanent value. The most noted books, the most studied books, the most valued books of the Chinese, are their oldest ones. These are the "Book of History," the "Book of Odes," the "Spring and Autumn Annals" and the "Four Books" of the great teacher *Confucius* (550-478 B. C.) and his disciples, together with the "Book of Rites," which is of an even earlier date. The "Book of History" is the most important of all the books of the Chinese. It is "at once the foundation of their political system and their history and the basis of their tactics, music, and astronomy." The "Book of Odes" is a collection of songs and ballads which were written at a date long antecedent to the composition of any other literature that we now know of. It was compiled by Confucius out of a collection of "three thousand songs," which formed the "official collection" of his time. But another class of important books are the histories, topographical works, and encyclopædias of the literati. The invention of the brush-pencil and of paper in the reign of the great Che-Hwang-Te, about 225 B. C., and the invention of printing from movable types, about 600 A. D. (nine centuries before it was invented in Europe, although it was not fully developed in China till about 1100 A. D.), gave great impetus to the production of this class of literature. In short, no country in the world can begin to compare with China in the completeness and authenticity of its historical, political, and topographical records, of which there is an almost unbroken sequence from a period long anterior to the birth

of Christ (B. C. 2698, it is said) down to the present, and (what is of much greater importance) an unbroken sequence since the third century after Christ, written by contemporary observers. And in works of a cyclopædic nature Chinese literature equally abounds. Of these, two, one, that of *Ma-Twan-lin* (A. D. 1300), "a collection of ancient documents, with investigations and supplements," and a second, that of the Emperor *Kang-he* (1661-1721), "a complete collection of ancient and modern books," consisting of 6,109 volumes, are the wonder and admiration of all European and American scholars.

CHINESE RELIGION.

THE most characteristic feature of Chinese civilisation is its religion. This in its best form is a system of pure morality, almost wholly nontheistic and nonspiritual, taught by the great ethical teacher of the Chinese, the celebrated *Confucius*, and formulated by him and his disciples in the "Book of History," the "Spring and Autumn Annals" and the "Four Books," previously mentioned. Prior to the time of Confucius, however, there had been in hallowed existence for ages a vast system of rites and ceremonies forming, indeed, a sort of religion. These had been formulated in the twelfth century B. C., by a *Duke Chow*, into the "Book of Rites." Confucius did not oppose or try to do away with these rites and ceremonies, but used them to illustrate and emphasise the moral doctrines which he taught. He no doubt believed that these ceremonies and rites should be as a body to the living soul within—the pure morality which they were supposed to enshrine; and so he taught and wrote. But in the course of ages these rites have come to be mere soulless formalities, utterly devoid of any moral significance whatever. None the less, however, they are most scrupulously attended to by the whole rank and file of Chinese officialdom

from the emperor downward; and thus it results that in China the great principles of morality derive no validity or sanction from the national religion. Morality has become, therefore, a matter wholly of philosophy or speculation, and is adopted or not, made a part of one's life or not, according to each person's individual fancy. Certain forms of conduct, as, for example, reverence for one's parents, for one's teacher, for the emperor, etc., have become cast by custom into practices of binding authority. But the respect is for the form of the conduct, not for its spirit. Of course, there are always some noble-minded Chinese whose lives are regulated by the principles of morality which their great teacher taught, and not by rites and ceremonies; but, as a rule, among the educated Chinese, religion is only a form and morality only a convenience. But Confucianism is only one of three religions prevalent among the Chinese, although it is almost the only religion professed by the learned or the well-to-do. Another is Taoism, which was first taught by Lao-Tse, a philosopher or prophet, who lived about fifty years before the time of Confucius. Taoism, as originally promulgated by Lao-Tse, was a noble form of spirituality, a religion of the highest ethical significance; but as taught by his followers it was very much altered, and in course of ages it has become greatly corrupted, until now it is merely a very degraded sort of spiritualism. A third religion is Buddhism, introduced from India in the first century after Christ. For centuries Buddhism was the principal religion of the common people—in this respect being far more prevalent than even Taoism; and its temples and priests were very numerous. It is now, however, fast losing its importance, and its priests, like those of the Taoists also, are very poor, and its temples are falling into decay. It should be added that there is little ill feeling toward one another among the Chinese people as to religion, and, indeed, much indifference as to the whole matter. A commonly heard phrase is: "Religions are many; reason is one; we are all brothers."

ADDITIONAL POPULAR STUDIES

SELECTED

CHINESE HISTORY (AS RECORDED BY THE CHINESE THEMSELVES) ANTERIOR TO THE DYNASTY OF CHOW.[1]

According to one native authority, China (*i. e.*, the world) was evolved out of chaos exactly 3,276,481 years ago. This evolution was brought about by the action of a First Cause or Force, which separated into two principles, active and passive, male and female. These last found their material embodiment in Heaven and Earth, and became the father and mother of all things, beginning with Man, who was immediately associated with them in a triumvirate of creative powers. Then ensued ten immense periods, the last of which has been made, by some Chinese writers on chronology, to end where every sober history of China should begin, namely, with the establishment of the Chow dynasty eleven hundred years before the birth of Christ. During this almost immeasurable lapse of time, a process of development was going on, involving such discoveries as the production of fire, the construction of houses, boats, and wheeled vehicles, the cultivation of grain, and mutual communication by means of writing. The father of Chinese history chose, indeed, to carry us back to the court of the Yellow Emperor (B. C. 2697), and to introduce us to his successors—Yao and Shun—and to the Great Yü,

[1] The period of the Chows extended from B. C. 1122 to B. C. 250.

who, by his engineering skill, had drained away a terrible inundation, which some have foolishly sought to identify with Noah's flood. But that was China's "golden age," the true record of which is shrouded for us in the obscurity of centuries. There were a few laws, but never any occasion to exact the penalties attached to misconduct. It was considered superfluous to close the house-door at night, and no one would even pick up any lost property that lay in the high road. All was virtue, happiness, and prosperity, the like of which has not since been known. The Emperor Shun was raised from the plough-tail to the throne, solely because of his filial piety, in recognition of which wild beasts used to come and voluntarily drag his plough for him through "the channelled fields," while birds of the air would hover round and guard his sprouting grain from the depredations of insects. This of course is not history; and but little more can be said for the accounts of the two dynasties which ruled China between the above-mentioned golden age and the opening reigns of the House of Chow. The historian in question had not many sources of information at command. Besides tradition, of which he largely availed himself, the chief of these was the hundred chapters which had been edited by Confucius from the historical remains of those times, now known as the "Book of History." This contains an unquestionable foundation of fact, pointing to a comparatively advanced state of civilisation even so far back as two thousand years before our era; but the picture is dimly seen, and many of its details are of little practical value. It is only with the dynasty of the Chows that we begin to feel ourselves on safe ground, though long before that date the Chinese were undoubtedly enjoying a far higher civilisation than fell to the share of most Western nations until many centuries later. The art of writing had already been fully developed, having passed, if we are to believe native researches, from an original system of knotted cords, through successive stages of notches on

wood and rude outlines of natural objects, down to the phonetic stage in which it exists at the present day. Astronomical observations of a simple kind had been made and recorded, and the year divided into months. The rite of marriage had been substituted for capture; and although cowries were still employed and remained in use till a much later date, metallic coins of various shapes and sizes began to be recognised as a more practicable medium of exchange. Music, both vocal and instrumental, was widely cultivated; and a kind of solemn posturing filled the place that has been occupied by dancing among nations farther to the west. Painting, charioteering, and archery were reckoned among the fine arts, the cross-bow especially being a favourite weapon either on the battle field or in the chase. The people seem to have lived upon rice and cabbage, pork and fish, much as they do now; they also drank the ardent spirit distilled from rice, vulgarly known as *samshoo;* and clad themselves in silk or their own coarse homestuffs, according to the means of each. All this previous to the dynasty of Chow.—Herbert A. Giles (*of the British Consular Service*), *in "Historic China."*

THE GREAT RELIGIOUS TEACHERS OF THE CHINESE, LAO-TZŬ, CONFUCIUS, AND MENCIUS.

Near about the middle of the Chow dynasty was born Lao-tzŭ, the founder of an abstruse system of ethical philosophy which was destined first of all to lose its original character in wild speculation and alchemistic research; then to be supplemented by an admixture of Buddhist ritual and creed; and finally to drag out, side by side and on friendly terms with its Indian rival [Buddhism], that loathsome combination of knavery and superstition so familiar in the Taoism of to-day. But the "Tao" of Lao-tzŭ, as we learn from the only brief treatise bequeathed by him to posterity, was simply the "path" of rectitude; and the utterances by

which he sought to guide mankind along it to a haven of perfect virtue contain nothing of the mysticism imported into the system by his later disciples, still less of the absurdities by which, as will be seen hereafter, his pure philosophy became ultimately corrupted and transformed. "Three precious things I prize and hold fast," said Lao-tzŭ—"Humility, Compassion, and Economy."

Closely following, and partially a contemporary, came Confucius, a teacher who has been equalled in his influence upon masses of the human race by Buddha only, and approached only by Mahomet and Christ. His noble doctrines, among which is to be found the "golden rule," with many other maxims of great ethical value, were collected together about a hundred years after his death, and now form one of the standard classical works in which all candidates for literary honours are rigorously examined. Confucius devoted his life chiefly to the moral amelioration of his fellowmen by oral teaching. But he was also an author. Besides editing one hundred chapters of the historical remains of earlier ages, he published a collection of the old national ballads of China, and wrote a history of his native state during the two hundred and fifty years immediately preceding his own death in B. C. 479. All these we have now, the latter accompanied by a diffuse commentary, the work of an admiring disciple, and practically the most valuable portion of the whole.

In his daily life the sage was severely formal and regular. He never spoke at meals. He did not eat to excess, and in his potations he was careful to keep on the right side of inebriety. He was particular about the colour and make of his clothes; and insisted that all his domestic surroundings should be "squarely" arranged. With him, decorum was a virtue; but it was the decorum of external ceremonies only, and its essence consisted in a due performance of bows and scrapes.

A hundred years later came Mencius, the record of whose teachings also forms an important part of the only authorised curriculum of a modern student. His pet the-

ory, and one that has been more intimately associated with his name than any other, was that "the nature of man is good," and that all evil tendencies are necessarily acquired from evil communications subsequent to birth and early childhood. He was opposed in this view by more than one able thinker of the age. Some upheld an exactly opposite opinion; others a mean between these two extremes, namely, that the nature of man at birth was not prejudiced either way, but remained open to receive any impressions that particular circumstances might produce. Another of the Mencian dogmas was that the people can be led in any given direction, but cannot be made to understand the reason why. Meanwhile, the country was flooded with philosophical treatises of various kinds and values, some of which have come down to us, while the great bulk of them has disappeared.

It was then that Lao-tzŭ's speculations fell into the hands of enthusiastic seekers after truth, and so much more began to be read out of them than the old philosopher himself had written in them. Foremost among these was Chuang-tzŭ, who broached several extraordinary theories of a socialistic and communistic character. He argued that if all laws were abrogated crime must necessarily cease; and showed that if weights and measures were abolished, the people could not cheat each other in the exchange of commodities. But Chuang-tzŭ, like all those who have impugned in the slightest degree the holy doctrines of Confucianism, has been relegated to the limbo of heterodoxy. His work remains, but it is not read except as a curiosity of literature.—HERBERT A. GILES.

THE "FIRST EMPEROR" OF UNITED CHINA.[1]

IT has been stated that the imperial rule of the Chows over the vassal states which made up the China of those early

[1] The dynasty of the Ch'ins, that is to say, the rule of the "First Emperor" and the "Second Emperor," extended from say B. C. 250 to B. C. 200.

days was gradually undermined by the growing power and influence of one of the latter, the very name of which was transformed into a by-word of reproach, so that to call a person a "man of Ch'in" was equivalent to saying, in vulgar parlance, "He is no friend of mine." The struggle between the Ch'ins and the rest of the empire may be likened to the struggle between Athens and the rest of Greece, though the end in each case was not the same. The State of Ch'in vanquished its combined opponents, and finally established a dynasty—short-lived, indeed, but containing among the few rulers who sat upon the throne, only about fifty years in all, the name of one remarkable man, the "First Emperor" of a united China.

On the ruins of the old feudal system, the landmarks of which his three or four predecessors had succeeded in sweeping away, the "First Emperor" laid the foundations of a coherent empire which was to date from himself as its founder. He sent an army of three hundred thousand men to fight against the Huns. He despatched a fleet to search for some mysterious islands off the coast of China; and this expedition has since been connected seriously with the colonisation of Japan. He built the Great Wall, which is nearly fourteen hundred miles in length, twenty-two feet in height, and twenty feet in thickness, forming the most prominent artificial object on the surface of the earth. His copper coinage was so uniformly good that the cowry disappeared altogether from commerce with this reign. According to some, the modern hair-pencil, employed by the Chinese as a pen, was invented about this time, to be used for writing on silk; while the characters themselves underwent certain modifications and orthographical improvements. The "First Emperor" desired above all things to impart a fresh stimulus to literary effort; but he adopted singularly unfortunate means to secure this desirable end. For, listening to the insidious flattery of courtiers, he determined that literature should begin anew with his reign. He therefore issued orders for the destruction of all existing books, with the exception of works

treating of medicine, agriculture, and divination, and the annals of his own house; and he actually put to death many hundreds of the literati who refused to comply with these commands. Numbers of valuable works thus perished in a general literary conflagration, popularly known as the "Burning of the Books"; and it is partly to accident and partly to the pious efforts of the scholars of the age that posterity is indebted for the preservation of the most precious relics of ancient Chinese literature. But the "First Emperor" went the way of all flesh; and his son and successor, the "Second Emperor" and last of the line, was shortly afterward compelled to follow his great father—a victim to the treachery of an ambitious eunuch.

HERBERT A. GILES.

POPULAR STUDIES OF ANCIENT PEOPLES

X. THE ARYANS

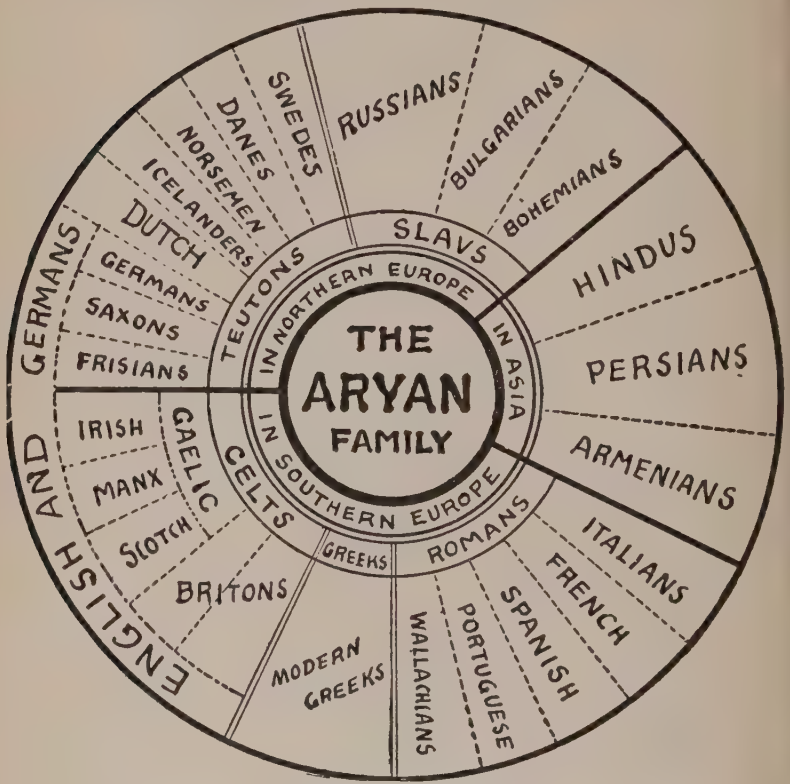
THE ARYANS

POPULAR HISTORICAL STUDY

THE ARYANS THE PROGENITORS OF MOST MODERN CIVILISED NATIONS.

The Aryans are not a historic people. The term "Aryan" is used by modern philologists and historians to designate certain nations which it is known are all descended from one parent people, and which therefore must be considered as belonging to one ethnographic group or family; and the term "Aryans" is used in a similar way to designate the parent people from whom all these allied nations are descended. Roughly speaking, the peoples of all modern Europe (with the exception of the Turks, the Magyars of Hungary, the Scythians of northern Russia, and the Finns of Lapland), with, of course, their descendants in America, and the modern Hindus, and the modern Persians, are all of Aryan stock. The original "Aryans," the parent people or mother nation of the whole Aryan family, are supposed to have inhabited a district in central Asia, east of the Caspian Sea and north of the Hindu Kush Mountains, in the valley or plain of the Oxus. They were a peaceful people who cultivated their land, and so were quite different from their neighbours, the Turanians, from whom the Turks, the Tartars, the modern Magyars and Finns, the Scythians of northern Russia, and also the Mongols of Siberia and northern China, are descended; for the Turanians were nomads, or a hunting people, and

were fierce and warlike. The name "Aryan" is derived from the proper name "*Arya*," which was used by the Hindus and Persians of antiquity as a term to desig-



The Relation of the Ancient Aryan People to Modern Peoples.

nate their most ancient families. The common name "*arya*" was similarly used by them and other early Aryan peoples to designate a "landholder." The word "*Arya*" (or the syllable "*ar*") thus became an appellation of hon-

our, and as such it is often found in ancient Hindu and Persian noble names and honourable titles. The root of these words is "*ar*," which is seen in our own word "earth," which really means "that which is tilled," the Old Testament word "*ear*," which means "to plow," and the Latin word "*arare*" (whence our word "arable"), which also means "to plow." The word "Aryan," therefore, means "one who cultivates the earth," and thus is very appropriately used to designate the people who were the first to obtain their living by tilling the earth, instead of by hunting.

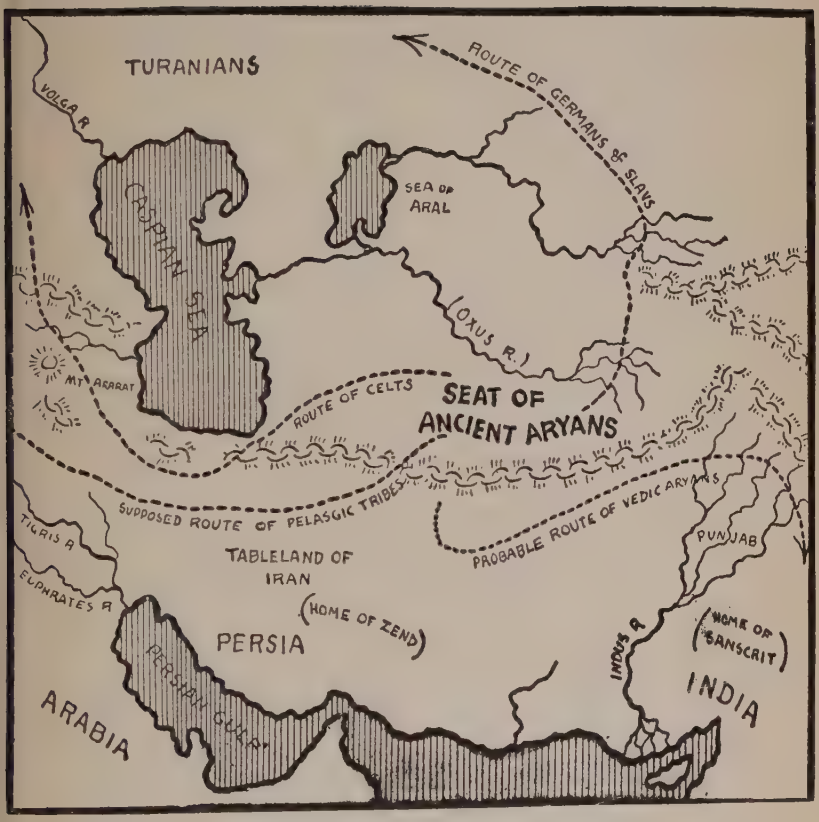
CIVILISATION OF THE ANCIENT ARYANS.

The Aryans were not an historic people, and our entire knowledge of them has been obtained by philologists from a study of the "Aryan" language. The original Aryans have left no monuments or memorials of their existence except numerous words in the languages of the peoples descended from them. But from a study of these languages it has been unmistakably found out that a people that we now call the Aryans once had an existence, and that they made considerable progress in civilisation. That they were a peaceful people given to the cultivation of the soil, and not to fighting or hunting, is proved from the fact that in all Aryan languages the words relating to the peaceful occupations of agriculture and pastoral life with settled homes are practically the same; while the words that are used to name the various animals of the chase and the instruments of hunting, also the weapons used for fighting and the accoutrements of war, are unlike in all these languages. It is thus seen that while the Aryans remained in their own country they neither fought nor hunted, but lived upon the land they tilled and the flocks and herds they raised; but when they went off into other regions and formed the beginnings of separate nations

they had to betake themselves to fighting and hunting for a living, and so formed words to meet their necessities. By similar reasoning it has been found out that the original Aryans not only tilled the soil, and raised grain from it, and kept oxen and sheep, and had their chief wealth in herds and flocks, but also that they ground their grain to meal, baked and otherwise cooked their food, made cloth by weaving and garments by sewing, understood the use of metals, even of iron, built houses and lived in towns, and had an organised family life, and an organised civic and national life.

THE GREAT ARYAN MIGRATIONS.

The original Aryans must have been a daring and enterprising people, for in course of time they spread themselves over all the temperate regions of Europe and Asia. This they did in a series of "swarms" or migrations from their original home. The date at which they first began to migrate or "swarm," and thus form the beginnings of other nations, is not known; but it must have been in a very early period of the world's history. However, in a rough way the order of these migrations is known, and the routes taken by them. The Celts, now confined to Wales, north-western France, and some parts of Ireland and Scotland, but at one time occupying the greater part of western Europe, are supposed to have been the descendants of the first Aryan migration or swarm. At later periods took place the migrations of those who became the ancestors of the ancient Romans, the ancient Greeks, and the ancient Germans or Teutons. From the Romans are descended those modern peoples who speak the "Romance" languages—the Italians, the French, the Spanish, the Portuguese, and the Wallachians. From the ancient Greeks are descended the modern Greeks. From the ancient Germans are descended the Swedes, the Danes, the Norsemen,



Supposed Routes of Ancient Aryan Migrations.

the Icelanders, the Germans, the Anglo-Saxons, the Dutch, and the Frisians. The migrations which gave origin to all these peoples (including the Celts) are supposed to have proceeded westward by routes through Persia and Asia Minor, and into Europe across the Hellespont. Another migration westward by way of a route north of the Caspian Sea is supposed to have been the origin of the Slavonic people of Russia, and of the Prussian and Lithuanian peoples of the shores of the Baltic. At a period subsequent to all these western migrations the parent nation is supposed to have broken up, and to have migrated from its original home in a body in two main branches—one branch making an influx south-eastward through the passes of the Hindu Kush and the Himalayas into the valleys of the Punjab and the Ganges, and becoming the dominant race of those highly fertile regions; and another branch proceeding south-westward and becoming the peoples known in history as the Medes and the Persians. Indeed, the name anciently given to the country originally occupied by the Medes and Persians was "Iran" or the "country of the Aryans," and the same name is now that by which the modern Persians themselves call their own country. The modern Armenians are related to the ancient Persians, and are therefore also of Aryan stock.

THE RELATION OF SANSKRIT AND ZEND TO THE LITERARY LANGUAGES OF EUROPE.

Almost all the great literary languages of the world, both living and dead, with the exception of the Hebrew, the Arabic, and the Egyptian, are Aryan languages. Of these, the languages of modern Europe, with their classical progenitors, the ancient Greek and Latin, are perhaps the most important. But there are two ancient Aryan languages besides these that are important also. These are

the Sanskrit and the Zend. The Sanskrit is the name given to the learned and classical language of the Hindus. Sanskrit literature dates from at least B. C. 1500; and the Sanskrit language has not been a living or spoken language since B. C. 200. It is, however, a language of great literary and linguistic importance. It is the language in which the "Vedas," or ancient sacred writings of the Hindus were written; also the "Puranas," a later collection of Hindu sacred writings; and also the great epic poems of the Hindus, the "Ramayana" and the "Mahabharata," said to have been written some four or five centuries before Christ. The Zend is the language of the ancient Iranians or Medo-Persians. In it were written the "Zend-Avesta" of the great teacher, Zoroaster, the scriptures or sacred writings of the ancient Persians (the Achæmenian kings of Persia were all followers of Zoroaster), and also of the "Parsees" or "fire-worshippers" of modern India.

ADDITIONAL POPULAR STUDIES

SELECTED

THE ARYANS AND THEIR UNWRITTEN HISTORY.

Somewhere, no man can say just where, at some time, it is equally impossible to say when, there dwelt in Europe or Asia a most remarkable tribe or family of mankind. Where or when this was we shall never clearly know. No history mentions their name or gives a hint of their existence; no legend or tradition has floated down to us from that vanished realm of life. Not a monument remains which we can distinguish as reared by the hands of this people; not even the grave of one of its members can be traced. Flourishing civilisations were even then in existence; Egypt and China were already the seats of busy life and active thought. Yet no prophet of these nations saw the cloud on the sky "of the size of a man's hand"—a cloud destined to grow until its mighty shadow should cover the whole face of the earth. As yet the fathers of the Aryan race dwelt in unconsidered barbarism, living their simple lives, and thinking their simple thoughts, of no more apparent importance than hundreds of other primeval tribes, and doubtless undreaming of the grand part they were yet to play in the drama of human history.

Yet strangely enough this utterly prehistoric and antelegendary race, this dead scion of a dead past, has been raised from its grave and displayed in its ancient shape before the eyes of man, until we know its history as satis-

factorily as we know that of many peoples yet living upon the face of the earth. We may not know its time or place of existence, the battles it fought, the heroes it honoured, the songs it sang. But we know the words it spoke, the gods it worshipped, the laws it made. We know the character of its industries and its possessions, its family and political relations, its religious ideas, and the conditions of its intellectual development, its race characteristics, and much of the details of its grand migrations after its growing numbers swelled beyond the boundaries of their ancestral home, and went forth to conquer and possess the earth.

How we have learned all this forms one of the most interesting chapters in modern science. The reality of our knowledge cannot be questioned. No history is half so trustworthy. Into all written history innumerable errors creep; but that unconscious history which survives in the languages and institutions of mankind is, so far as it goes, of indisputable authenticity. It is not, indeed, history in its ordinary sense. It yields us none of the superficial and individual details in the story of a people's life, the deeds of warriors and the tyrannies of rulers, the conquests, rebellions, and class struggles, the names and systems of priests and law-givers, with which historians usually deal, and which they weave into a web of inextricably mingled truth and falsehood. It is the rock-bed of history with which we are here concerned, the solid foundation on which its superficial edifice is built. We know nothing of the deeds of this antique race. We are ignorant of the numbers of its people, the location and extent of its territory, the period of its early development. But we know much of its basal history—that history which has wrought itself deeply into the language, customs, beliefs, and institutions of its modern descendants, and which crops out everywhere through the soil of modern European civilisation, as the granite foundations of the earth's strata break through the superficial layers and reveal the conditions of the re-

mote past.—CHARLES MORRIS, *in "The Aryan Race, Its Origin and Its Achievements."*

HOW WE OBTAIN OUR KNOWLEDGE OF THE ARYANS.

THE effort to solve this problem [of the original home of the modern Aryans] has mainly been based upon considerations of comparative philology. It has been a fascinating pursuit to its devotees. The speech of the original Aryans was wholly unknown; yet fragments of it lay buried in the depths of modern language, and these have been assiduously wrought out and pieced together, until, like an edifice built of disjointed materials, they yield a complete and coherent image to our minds. Word by word the language of the ancient Aryans has been exhumed. But a word represents a thing, a relation, or an action, and points to some possession or activity of the people who used it; and the words of a language embody the whole industrial, social, and political life of a nation, down to its minutest detail. Unfortunately we do not know the language of the ancient Aryans in any such complete sense as this, nor are we quite sure what meanings they attached to their words. Yet their study has given us some very interesting glimpses into the lives of a vanished people, and enabled us, to some extent, to bring them back again to the surface of the earth.—CHARLES MORRIS.

HOW THE STUDY OF THE LANGUAGES OF ARYAN STOCK HAS BEEN PURSUED.

THE discovery that a close affinity exists between the languages of Europe is a result of very recent research. The resemblance between Greek and Latin, indeed, has long

been known, and the common descent of the Romanic languages—the French, Spanish, and Italian—was too evident to be lost sight of. But that the remaining languages of Europe were first cousins of these was not perceptible until philology had become a science. The divergences, though of the same character, were much wider than those between the Romanic languages, and needed a critical study before the resemblance could be made apparent.

Ere this work had made any important progress another and very distant language was brought into the same family. The English in India had become acquainted with the Sanskrit, the noble and venerable language of the Vedic literature of the Hindus. To their surprise and delight, they discovered that this interesting language possessed close links of affinity, both in words and in structure, with the European family of speech. This was first pointed out by Sir William Jones, about 1790, who declared that the three languages—the Latin, Greek, and Sanskrit—had sprung from "some common source, which perhaps no longer exists." He was also inclined to attribute the Persian to a similar source, and hinted at the possibility of the Celtic and the Gothic being members of the same group.—CHARLES MORRIS.

HOW THE WORD "ARYAN" HAS COME INTO USE.

THIS earliest conception of an Indo-European family of languages was taken up and extended some twenty years later [than Sir William Jones' time] by Frederick Schlegel, who in 1808 maintained the theory that the languages of India, Persia, Greece, Italy, and Germany were connected by common descent from an extinct language, just as the modern Romanic tongues were descended from the Latin. For this vanished dialect he proposed the name Indo-Germanic. The truth of this theory was first demonstrated by Bopp, in his "Comparative Grammar," published from

1833 to 1852. He not only proved clearly the close affinity in grammatical structure between the languages above named, but also added the Zend, Armenian, Slavonic, and Lithuanian to the group. The Celtic dialects were included about the same time, and the relationship of all the members of the great family of Aryan speech was thus made evident. For this group the name "Indo-European" was proposed—a name which is still used by many philologists. The term "Aryan" has more recently come into favour, mainly through the influence of Max Müller. This title really applies only to the Persians and the Hindus, being that by which they knew themselves before their separation; yet its shortness and ease of handling is giving it ascendancy over the complex compound titles as a name for the whole widely extended family. Systematic philologists have entered into long arguments to prove that the word "Aryan" has no right to be applied to all Indo-European peoples. No one disputes the validity of these arguments, and yet the proscribed word has come generally into use. It is short and convenient; and this is of tenfold more importance to ordinary speakers than its etymology. To make a close research into the origin of words is one of the tasks of philology; but this does not carry with it the necessity of replacing accepted and convenient terms by more correct but cumbrous synonyms. In all languages there are thousands of words whose origin is quite lost in their application; philologists are aware of their original signification, and nothing further is required.—Charles Morris.

"THE ARYAN CONTROVERSY." A CONTRARY VIEW WITH RESPECT TO THE ARYANS TO THE VIEW ONCE GENERALLY HELD.

It is very instructive to learn how extremely shadowy are the arguments which sufficed to convince all the greatest scholars in Germany and England—Pott, Lassen, Grimm,

Schleicher, Mommsen, and Max Müller—that the origin of the Aryans must be sought in Asia, whence, in successive migrating hordes, they wandered to the West. In spite of the intrinsic improbabilities of the case, in spite of the enormous difficulties of any such migration, this opinion was universally accepted, on no solid grounds whatever; at first merely from the general impression that Asia was necessarily the cradle of the human race, and afterward on the authority of a late Iranian legend, aided by the belief, which now proves to be baseless, of the more archaic character of Zend and Sanskrit. There is no more curious chapter in the whole history of scientific delusion. The history of the general abandonment, within the last ten years, of conclusions which had prevailed for half a century, as the first fruits of the new science of comparative philology, must now be sketched.

First among the causes which have led to this change of opinion must be placed the evidence as to the antiquity and early history of man supplied by the new sciences of geology, anthropology, craniology, and prehistoric archæology. The assumption that man was a comparatively recent denisen of the earth, the traditional belief that Asia was the cradle of the human race, and the identification of the Aryans with the descendants of Japhet had to be reconsidered when it was recognised that man had been an inhabitant of western Europe at a time anterior to the oldest traditions, probably before the close of the last glacial epoch.

The geographical centre of human history has now been shifted from the East to the West. The earliest existing documents for the history of mankind come not from Asia, but from western Europe. The most ancient records of any actual events which we possess are no longer the slabs with cuneiform writing disinterred from Babylonian mounds, but the immeasurably older memorials of successful hunts, preserved in the caverns of the Dordogne, which were inscribed by the contemporaries of the mammoth on the bones and tusks of extinct animals, compared with

which the records on Babylonian tablets, or in Egyptian tombs, much more the traditions preserved in the Avesta, are altogether modern. The Iranian traditions may take us back for three, or, happily, for four thousand years, the Babylonian and Egyptian records for four to six thousand years at the outside. The new science of comparative philology has made possible another science, the science of linguistic archæology, which takes us back to a period older than all written records, to an age before the invention of writing or the discovery of metals, when the first rude plough was a crooked bough, and the first ship a hollow log propelled by poles.

From another new science, that of craniology, we learn that those who now speak the Aryan language do not belong to one race, but to several, and that the same races which now inhabit Europe have inhabited it continuously since the beginning of the neolithic period, when the wild horse and reindeer roamed over Europe.

The sciences of prehistoric archæology and geology have extended still further the history of the human race, and have shown that in western Europe man was the contemporary of the mammoth, the woolly rhinoceros, and other extinct pachyderms, and have brought to light from the gravels of Abbeville evidences of his handiwork, dating from a period when the Somme flowed three hundred feet above its present level, and England was still united to the Continent. Man must have inhabited France and Britain at the close of the quaternary period, and must have followed the retreating ice of the last glacial epoch, to the close of which Dr. Croll and Professor Geikie assign, on astronomical grounds, an antiquity of some eighty thousand years.—Isaac Taylor, M.A., Litt.D., Hon.LL.D., *in "The Origin of the Aryans: An Account of the Prehistoric Ethnology and Civilisation of Europe," in "The Contemporary Science Series."*

POPULAR STUDIES OF ANCIENT PEOPLES

Examination Paper.

Note.—*The following questions are given as an indication of the sort of knowledge a student should be possessed of who has carefully read the lessons in this book. Our student readers are recommended to write out answers to the questions, doing the work as accurately and as neatly as possible. Of course the questions are intended to imply only such answers as can be framed from a careful study of the lessons.*

PART I.

1. Give an account of the *Babylonians* with respect to
   (*a*) their art;
   (*b*) their trade and commerce;
   (*c*) their religion.
2. Give an account of the *Assyrians* with respect to
   (*a*) their conquests and the extent of their power;
   (*b*) their architectural achievements;
   (*c*) their intellectual attainments;
   (*d*) their relation to the Babylonians.
3. Give an account of the *Phœnicians* with reference to
   (*a*) their origin;
   (*b*) the extent of the development of their civilisation;
   (*c*) the nature and extent of their trade and commerce.
   (*d*) their religion.

4. Give an outline sketch of the history of the *Persians,* showing their relations
   (*a*) to the people of Asia Minor;
   (*b*) to the people of the Tigris-Euphrates valley;
   (*c*) to the Egyptians;
   (*d*) to the Greeks.

PART II.

1. (a) Give a general account of the influence of *Greece* upon the history of the world.
   (*b*) Give reasons showing why the *Greeks* had not a stronger and a more enduring national existence.
2. (a) Compare the Spartans with the Athenians, and describe
      (1) their resemblances; and
      (2) their points of difference.
   (*b*) Describe the part that the Spartans played in the general course of Greek history.
3. (*a*) Sketch the character of the Athenians.
   (*b*) Give a brief synopsis of the history of the Athenians.
   (*c*) Show what influence the Athenians had in the national life of the Greeks, and give the reasons for this influence, and also the reasons why it was not greater.
4. (*a*) Give an account of the literature of the Greeks, showing
      (1) its development;
      (2) its character;
      (3) the extent of its influence.
   (*b*) Write brief notes on the principal Greek writers whose names have come down to modern times.
5. (*a*) Give an account of the art of the Greeks, showing
      (1) its development;
      (2) its character;
      (3) the extent of its influence.

(*b*) Write brief notes on the principal Greek artists whose names have come down to us.

(*c*) Give some account of the influence of Pericles in the development of Greek art.

6. (*a*) Give an account of the conquests of Alexander the Great.

(*b*) Show how his conquests affected the development of civilisation in the ancient world.

(*c*) Give a brief account of the break-up of Alexander's empire, and of the subsequent history of its component parts.

PART III.

1. (*a*) Give a brief account of the history of the *Romans*.

(*b*) Describe the extent of the territory ruled over by the Romans at the time of their maximum greatness.

(*c*) Show how the development of the Roman power affected the progress of civilisation in the world before the birth of Christ.

(*d*) Give a very brief description of the causes that operated toward the breaking up of the Roman empire.

2. (*a*) Describe the original character of the Romans, and show how that original character was affected by the growth of the Romans in power and possessions.

(*b*) Describe the character of the Romans in respect to virtue in women and honour in men.

(*c*) Describe the character of the Romans in respect to their indulgence in the amusements of the theatre, the circus, and the amphitheatre.

3. (*a*) Give an account of the art of the Romans, and show to what extent Roman art was original and to what extent imitative.

(*b*) Give a general account of the literature of the Romans, showing briefly its development and its character.

(*c*) Write brief notes upon the principal Latin authors whose names have come down to modern times.

PART IV.

1. Give an account of the *Egyptians* under these heads:
   (*a*) the antiquity and general trend of their history prior to the time of Alexander the Great;
   (*b*) the general trend of their history subsequent to Alexander's conquest;
   (*c*) their social condition up to their conquest by the Assyrians;
   (*d*) their religion;
   (*e*) their chronology;
   (*f*) their literature.
2. (*a*) Write a brief sketch of the *Chinese*, showing
      (1) their origin;
      (2) the general trend of their history;
      (3) the extent of territory they have possessed.
   (*b*) Write a brief account of the language, literature, and educational methods of the Chinese.
   (*c*) Write a brief account of the Chinese with respect to their religion.
3. (*a*) Write a short description of the *Aryans*, showing
      (1) who they were supposed to be;
      (2) what was the extent of their civilisation;
      (3) what were their migrations.
   (*b*) Mention the principal peoples of modern Europe that are supposed to be of Aryan stock; also peoples of modern Europe that are not of Aryan stock.
   (*c*) Mention two or three great nations of antiquity that were not of Aryan stock.

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